

Anwick his
MEDITATIONS
 vpon Gods Monarchie,
 and the Deuill his
 Kingdome.

AND
Of the knowledge that Man
in this life may obtaine of the
almightie, eternal, and most
glorious Godhead:

WITH
 other things not only worth the reading
 but also the marking and the
 retayning.

Wherein

*If Patience knowledg reade, And Charity giue care:
 Then slander nor enuye, I shall not need to feare.
 But if furious ignorance, ioine with auerity:
 Then truth must be silent, and suffer the iniurie.*

IMPRINTED AT LONDON BY
 Gerred Dewes, dwelling in Powles
 Churchard, at the signe
 of the Swan.

1587.

Amick his
MEDITATIONS
 vpon Gods Monarchie,
 and the Devil his
 Kingdom.

AND
 Of the knowledge that Man
 in this life may obtaine of the
 eternall reward, and wofe



other things, not only with the reading
 but also the thinking and the
 recaying.

Wherin

If I remember not, I shall not need to fear.
 Then I remember not, I shall not need to fear.
 But if I remember not, I shall not need to fear.
 Then I remember not, I shall not need to fear.

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TO THE RIGHT HO

norable Sir *Fraunces Walsingham*

Knight, one of her Majesties principall Se

cretaries and of her highnes most honorable

counsaile. A letter shewing

the everlasting blessing of God

and such other things as are more

for the goodnes in assistance: whereas

your Honor hath

your take in her for presumi

ption, that I have dedica

ted unto your Honor these

my studious meditations

vpon Gods Monarchie, and the Devils

Kingdome: for it is holy and true doctrine

grounded on the word of God, which you

have loved and exercised since from your

youth, especially when your Honor is bel

ieving in that honorable estate and office, it is

manifest and famously spread abroad that

you have bene not only a true faithfull

servant, but also an earnest student both in holy scrip

ture, and of all other good actions for plea

THE EPISTLE

first of the common weale. Moreover considering your favorable curtesie towards me of so many yeares continuance, I could not finde so fitte a Patrone as your honor, vnder whose shade I might shield my selfe and my litle Booke from commune cauillers, and such dayntie readers as looke more for Method and ornamentes of arte, then for the goodnes in substaunce: whereas the truth and goodnes of the matter, haue no neede of such guriosties: For truth delighteth to bee clothed with pure simplicitie, and sincere playnnes to please God, and not mans vanity. Humble desiring your Honor to accept them in good part, for the debt which I owe vnto your Honor, for your accustomed goodnes and curteous fauour alwayes towards mee.

Thus wishing your Honors health and happines in the Lord Iesus, and long continuance of lyfe amongst vs, to the commodity of the Church and Common Weale I rest, humbled at your Honors good pleasure and diuotion. And with my continual prayer, I committe your Honor, and all
yours

DEDICATORIE

yours to the mercie and tuition of the Almighty Monarch, through Christ Iesus our Lord, who ever keepe your Honor from euill: and with his holy Spirite gouerne your life and doings: encrease and establish your sayth, that your soule may cheerfully depart in his peace, and bee receaued into his Heauenly ioy when your naturall dayes shall end.

The often chaunging of the tyme

Is a sure witnessings

That of Earthly matter

Age altereth all thing

I. Anwick.

THE PRESENT

LA chlo noium the Readers chlo noium

Or a while after the Gospell was freely

preached in England there were but two

sorts of people horrible known, these

were Papistes and Protestantes, which

diueritie of names were deuised to put

a difference betwene true Christians and

false. Because all that were once vnder the Popes ysurped

authoritie, were called Christians without distinction, at

first in neither in the manners of their life, nor in the

matter of their beleefe they deserued so honorable a title.

But the loosenes of the times since hath bene such, for

want of correction of manners, that there are now diuerse

sectes, whereof I wil touch one especially, a third sort which

are of no religion, named Atheistes. A people without God

hauing no feeling of God, nor knowledge of their owne

horrible state. Neither hore nor cold, neither feeling their

owne misery nor regarding their owne shame. Of which

wicked sort the number is now greater in diuers landes

then both of Papistes and Protestantes. And they are so

much worse and more pestiferous then the Papistes, as they

faine to bee of all religions, as occasion and company may

serue their turne. And yet indeede are of no religion at all.

But because the Papistes religion is more pleasing vnto

the carnall senses of man, then the strait rules of the Gos-

pell: There is no doubt but they will ioyne with the Pa-

pistes against the Protestantes when any stirre happeneth

for religion: Which God forbid if it bee his holy will.

Therefore if such monstrous cloudes of Satans sleighes

did not presently hang ouer our heads, and therewithall

such stinking mistes of horrible iniquity enclose vs round

about: euen ready to choake all our senses. (Satan therby

endeuouring to seperate vs from God and his holy woord)

it might seeme too too curious a question to aske: is there a

God

Reuel. 3. 12

To the Reader

God or no? Seing that ther hath not bin pether yet is heard
of so rude a Nation vnder the Sun, that hath not in euery
age imagined to themselves one thing or other, of whom to
crave helpe, and woonship for a God.

Sauing this pestiferous kind of Devils incarnat these A-
theistes who are the fooles that Dauid speaketh of, that say
in their hartes there is no God. They are without Christ,
they are ahantes from the common weal of Israel, they are
straungers from the covenant, they haue no hope because
they think there is no God: and vnlesse order were taken &
put in vnto correction of manners, they would shortly
become so brutish as to vtter it in speech.

Therefore seing this generation of vipers & Atheistes that
say in their hartes there is no God: do daily increase by the
pestilent policy of Satan their father, it is now most neces-
sary in this dangerous time, to declare vnto the, that they
shall finde at last an almightie and euerslating God, euen he
that is the onely Monarch of Heauen earth, and Hee as ho-
die Scriptures teach: which if they beleene not, the labur is
lost on them. For without sayth it is impossible to please
God.

Therefore they that will come to God, must first beleue
that God is: and that hee is a most bountifull rewarder of
them that lecke him, and to all others a consuming fire.

It is the want of correction of manners that encourageth
the wicked to do almost what they list. The Papistes hope
that they shal yet haue a day for their purpose. And to that
ende there haue bin great numbers of papisticall booke frō
beyond the Sea, brought into the Realme, whereof though
a few were taken, no doubt very many haue bin distribu-
ted among their sect. Their confederacie must needs bee
great, for they haue had a long and a quiet time to consult,
and lay their plot together with manie and sondry mighty
friends, &c.

The Atheistes and all other erroneous sectes are carles,

To the Reader.

setting their part at hazarde for it is all one to them con-
cerning Religion which end goe forward, so they may bee
Protestants quiet by dissimulation, But the Protestantes of this realm
of all degrees, I meane such as are true Christians indeede,
(which are percell of Christ his litle flocke dispersed and fe-
west in number) they waite in fearful patione what God
is about to doe. Some of them not well resolved in this sen-
tence of the Sonne of God, * Many are called, and fewe are
chosen. For they are greatly amazed to see the true seruente
zeale of Gods holy seruice, (euen the fyre that the Sonne
of God brought into the World; and willed that it should
burne in mens hartes) to bee now almost quenched, or at
the least the substance wherein it should worke to consu-
med; that there resteth but only embers raked in the ashes.
And therefore seeing men regard not to maintaine that
fyre of true zeale which the Lord himselfe willed to burne
in mens hartes. There are great liklihoodes by many con-
iectures, that God will shortly kindle the fyre of disturbance,
and in the end consume his enemies. For euen now the an-
gell of God speaketh vnto the diuers states, as hee did vn-
to the congregations of the Laodicians, saying: * let him
that hath an eare heare what the spirit sayeth vnto the chur-
ches Amen the true & faithful witnes, euen the beginning
of the Creatures of God, sayeth these thinges: I know your
woorkes that yee are neither cold nor hote, I would yee wer
cold or hote: so then because yee are luke warme and neither
cold nor hote, I will spew you out of my mouth: because ye
say, I am rich and encreased with goods and need nothing,
and you know not that yee are wretched, miserable, poore,
blind, and naked. Therefore I counsell you to buy of mee Gold tried in the
fyre, that yee may bee rich, and white raiment that yee
may bee clothed that your filthy nakednes do not appeare.
And annoint your eyes with cic salve that yee may see. As
many as I loue to rebuke and chaslen, be seruente therefore,
and

To the Reader.

and repent saith the Lord.

Behold I stand at the dore and knocke, if any man heare my voice and open the dore: I will come in vnto him, and suppe with him, and hee with mee: To him that ouercometh will I graunt to sit with mee in my throne, as I haue overcome and sitte with my Father in his throne.

By this let them that haue eares heare what the Spirite saith to the congregations. They are monstrous maymed bodies, that want eares to heare the woord of God, and yet haue eares doing their office in hearing all other thinges.

Now where the fault lyeth of this wauering zeale, this dulnes in hearing, this lukewarmnes in following, this slownes in beleeuing and exercising the word of God, or who deserueth the blame thereof I leaue that in question.

For to be an accuser of crimes is perillous, namely wher the iudges want vpright hearing, there it is not only a lost labor and thankles office: but also obtaineth vnwoorthy blame and hatred for good wil.

Notwithstanding I say an accusation may bee made in Christian charity for the amendment of such as walke inordinately, whereupon I say (proue it as I can) that euery person is bound by duty to bee an eye and an eare to the maiestate to declare vnto him in christian charitie the enormities which he seeth among the people, because he can see no further then a mā except god do inspire som mā with more vertue that way thē cōmonly is in men. Therefore whē faults be told the magistrats for charity sake & duty to god, those persons haue discharged the duty of good Christians: And then if the maiestates do not trie out the truth & execute justice, the sinne is vpon him. Therefore in praier I humbly beseech the almighty God for his dear sons sake to send his holy Spirite into the hartes of all, that euen from the highest that sittes in the roiall throne, vnto the lowest and simplest in whole kingdoms & dominions, that euery one may remember, that the ende of their creation both in body & soule is to glorify God.

The Preface. OT

And therefore let every one that desireth saluatiō endeauour
now themselves to walke vprightly and deale truly, hone-
stly and faithfullie in their vocation: & pray hardily to God
in this time of vrgent necessity, that the feruent zeale of
Gods most sacred seruice, according to his owne word may
be surelie engrafted in the hartes of all, and most chiefly in
Princes, counsellors, Nobilitie, magistrates and officers.
That the same true zeale, and the vertue thereof may dis-
cend from them by degrees in good example into the hartes
of the commons, euen to the poorest and basest subiectes.
That all with one sound minde may praise the holy and
dreadfull name of Iehoua, the most glorious, almighty, and
eternall God, the onely Monarch of Heauen and Earth, &
that in the name of Christ Iesus, for whose sake our prayers
are pleasant and acceptable vnto him, for otherwise he can
not abide nor brooke them.

2 Sam. 7.
1 Chron. 17
& 22.

As King David was moued and sollicitēd doubleles by
holy motions which were in him the woorke of the holy
Ghost, to build a Temple vnto the mighty God of Israell,
which when hee had purposed to doe, and prepared much
costly stuffe for the building: Nathan the Prophet warned
him to the contrary, God would not haue it of his dooing.
And why? Euen because of his bloody handes. Therefore
hee commanded to leaue it to his son Salomon: by whose
innocent handes, God would haue that most famous and
glorious figure wrought, before Satan should corrupt his
vnderstanding & leade him captiue for a time: as afterward
hee did in most shamefull wise: as in the 11. of 2. booke of
Kinges. Euen so I by like motions from time to time, haue
bin and am continually sollicitēd to meditate vppon Gods
Monarchie, and the Devils Kingdome: But whether the
Lord worke in mee to the end I may rightly frame and per-
forme it, and time to finish the same to the benefite of his
Church, because of my bloody handes and sinnes of my
youth, the Lord Iesus knoweth and not I.

Yet

To the Reader.

Yet through his grace working in mee (for my selfe I can not thinke a good thought) I haue gathered together good and sound stuffe, for some other that labor in Gods vineyard, to frame the same or like peece of, woorke.

Men ought to examine al doctrines by the word of God and chiefly consider what is spoken or written, and not so much regarde the speaker or writer. For it is a grosse error to thinke, and more blockish to bee spoken: That the true interpretation of holy Scriptures should rest onely in scole men. Whereas wee finde by daily experience, that many of them are enemies to the glad tidings of Christ Iesus.

Now if any man object or take exceptions against the authority of the bookes called Apocripha, out of which I haue heare and there alledged somewhat. I answer thus, that in all pointes wherein they doe agree with the Canonickall Scriptures, they are in my opinion to bee preferred to all other mens writings, Doctors what or who soeuer: which canonickall Scriptures God hath most miraculously preserved euen in the hands of the enemies of the truth therein contayned: And that in the dangerous tymes of darke ignorance and cruel persecution, and albeit Satan working in some of the enemies, haue sought and endeoured to corrupt some part thereof by false translations and wicked gloses. Yet notwithstanding God hath euermore appointed some by working of his holy Spirit to restrayne the wicked from vtter corrupting and destroying them: And likewise haue wrought in some of his elect in all ages, to preserve some true copies therof vndefiled with their wicked leuit, euen through all the ages of Papistes and other enemies. The holy, glorious and dreadful name of almighty Iehoua the onely Monarch of Heauen and Earth be euermore praised and magnified, for that and all other benefites done vnto mankind in general, but especially for his mercies in Christ Iesus on his elect only.

To the Reader

THE CONTENTES

of this Booke.

Chap. 1. A Declaration what God is, and that hee is the only Monarch of Heauen and Earth, and of Satan, who hath his power from God. Fol. 17

2 A description of the name and nature of Satan, and what power it hath pleased god to giue him ouer mankind as well the godly as godlesse, viz. the elect and the reprobate. Fol. 26

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4 Of Angels together with their seruice which they doe vnto mankind as messengers from God. Fol. 39

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10 Of the broade and narrow waies, of the wide and the strait Gates, and of the little infinite flocke which God hath chosen to saluation: litle infinite in comparison of the great infinite multitudes which God hath left vnchosen, which are his refused people reprobate. Fol. 93

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12 Concerning nature's lawes for all creatures visible and inuisible, reasonable and vnreasonable, sensible and insensible. Fol. 108

13 Concerning the variety of Spirites that worke diuers effectes in mankind. Fol. 113

The ende of the Table.

20 Of the broad and narrow way, of the wide and
the strait Gate, and of the little infinite flock which
God hath chosen to a narrow life infinite in compari-
son of the great infinite multitudes which God hath left uncho-
sen, which are his reprobate people reprobate. Fol. 92

21 Of the flock which God hath chosen.

Fol. 93

22 Concerning nature laws for all creatures visible
and invisible, reasonable and unreasonable, sensible and
insensible. Fol. 94

23 Concerning the variety of spirits that worke di-
vers effects in mankind. Fol. 95

The ende of the Table.

A DECLARATION
what God is, and that hee is the onely
 Monarch of Heauen, and Earth, and
of Satan, who hath his power
 from God.

(*)



DIF ANY MAN BE DESIR-
 ous to know what God is, let
 him search the holy Scriptures, &
 hee shall finde it thus. God is
 the only Monarch of Heauen, &
 Earth, hee is the most glorious
 inuisible spirite, omnipotent, of
 him selfe, who hath created, set
 in order, conserueth and ruleth all thinges in Heauen, Earth
 and Hell, being the right Haister of all indeede, of euerla-
 sting being, had no beginning shall haue no ending, without
 emparing or alteration through time, there is nothing new
 vnto him, neither can he waxe olde. For to him there can
 bee no time past nor time to come, but from euerlasting to
 euerlasting, one and the same time is euer present with him.
 Therefore the distinction of time is for Angels, Devils,
 mankinde and other creatures which had beginning, and
 not for God, which had no beginning. *Vnus est ille Deus*
& semper idem.

The same God is that almighty power which the Philo-
 sopers of old time found out to bee the first mouer, that cau-
 seth all moving and springing thinges, to moue and spring,
 to increase and diminish, as well sensible as insensible, as
 wel reasonable as unreasonable creatures. Also they found
 him to be the cause of all other causes, wherein they differ not
 much as touching the property of the diety from the Apostle,
 who sayeth * that Christ Iesus as God is all in all.

Ephes. 1. 3.
Colos. 3. 11.

A i.

Other

GODS MONARCHIE.

Other knowledge they had not of him to giue him his right name, because it pleased God not to open him selfe further vnto them.

Aa. 17. 23 Therefore the notable wise men of the famous City of Athens, worshipped him among the rest of their Gods * by the name of the vnknowne God: by which their doings it appeareth, that mans wisdom and learning how excellent so euer it is of it selfe, is not able to reach to the right knowledge of the true God, * except hee bee drawn thereunto by the spirit of God, and taught to knowe the Father by the Sonne.

Matt. 11.
Iohn. 1.

This first mouer is the only Monarch of al power and dominion, who hath created and set in order all thinges visible and inuisible, by whose incomprehensible power, will and direction euery thing hath his being in Heauen, Earth and Hell. Therefore of necessity it must followe, that whatsoever, or to what end soeuer, things are by him created, moued, encreased or diminished, or by Angels or men, in deed or word committed, or in thought conceaued, yea euen by Satan and his Angells: they all haue their mouing, and disposition of working by his forepointment and direction only.

This conclusion cannot iustly bee denied: except another power be imagined, that of it selfe can bee, moue, worke, dispose and direct thinges besides and contrary to the power and will of this Almighty and eternall Monarch of all power and dominion, by which false & vile imagination the almightines of our one eternall God to bee creator, & director of all thinges visible and inuisible should bee vterly denied. Therefore let all people beware and eschewe the wading in that bottomlesse gulfe, of damnable imagination, vnlesse they care not to bee drowned * in the bottomlesse pit: where the worme dieth not nor the fier euer goeth out.

Renel. 20. 3
Mar. 9. 46.

This is that Almighty Monarch and eternall God, who (after the Heauens and the Earth with their contentes were set in order) created Adam the first man, placed him in Paradise, a most delicate place for pleasure with all commodious thinges:

DEVILS KINGDOME.

things: and gaue him in commaundement what to doe, and what to leaue vndone: which commaundement man wilfully brake: hee had also forepointed in his euerglasting and eternal counsell both the meanes and the matter to bring his holy & glorious purpose to his forepointed end. Therefore by his sacred lawe hee hath concluded all vnder sinne, whereby hee taketh iust occasion, to shew mercy in Christ Iesus on whom it pleaseth him: and to doe iustice on the rest, to the miraculous aduisation as wel of the holy Angels and his elect people: as of all the reprobate wicked people, with the Deuill himselfe and his cursed Angels.

Gal. 3.22.
Exo. 33.19.

For if hee had shewed mercy on all: then had he hidden in himselfe, halfe his glory: for euery thing is best discerned by his contrary: Therefore the eternall vertue, the infinite comfort, and the most pleasaunt fruites of Gods mercy, could neuer haue beene so precious and comfortable to Gods elect: except it had beene matched with a contrary vertue, as infinite, great, as excellent, and as much to be praysed as it selfe: euen Gods iustice in generall: but especially on the wicked reprobate.

Thus it appeareth how it pleased God to make for his owne purpose, to shew forth his wonderfull power, a Theater or stage, for the inhabitants of Heauen, Earth and Hell, to behold his unspeakable woorkes, and ordained the meanes and matter to work on, how euery thing should come to his forepointed ende: And that was and is, some to salvation, and some to damnation, and all both for to shew forth his own glory purposed in himselfe before the world was, and to shew himselfe vnto all three regiments, Heauen, Earth, Hell, to Angels, Devils and mankind, to bee the almighty, eternall, and most glorious God of mercy and iustice.

Oh that men would therefore feare him and submit their willes to his will, because he is the chiefe Monarch, of all in all, will they, nill they.

This is that very true God, whom all the holy and noble Patriarches, from the beginning did serue and honoꝛ before
A ii. the

GODS MOTA RCHIE.

the general flood, with such sacrifices as were then allowed of, vntill wickednes did so abound, (as in these our dayes) that God was (as it were) compelled to destroy by water: and seemed to begin the world anew.

Genes. 6.

This is that most leuing God, that cannot forget such as loue & feare him. * For when he was to execute iustice vpon the vniuersall world, hee prouided for his seruant Noah, commaunding him 120. yeares before to make the Arke in readines for safegard of him and his: whereas all others for infidelitie, pride, and disobedience with other horrible and filthy sinnes perished by water.

The like kindnes he shewed vnto his seruant Lot, when he by fire and brimstone from Heauen destroyed Sodome and Gomorah, with other Cities. And to all the Godly from age to age hee hath shewed like grace and mercy: and greater to some, by so much as the Gospell surmounteth the law in goodnes towards Gods elect.

Genes. 12.

This is that God * that chose Abraham for a cheefe seruant, made him of counsell what hee would doe to Sodome and Gomorah: hee made him also his friend & cheefe member of his visible Church on Earth: and gaue him this honorable title: the father of beleeuers, of whose seed the promised Messias by a lineall discent, came into the world in his appointed time, to saue so many of the damned seed of Adam, as God before the world was, had elected to bee saued by the death and rising againe * of that vnspotted Lambe Christ Iesus slain from the beginning in his own person by Gods eternal decree & forepointment, & also * in his elect members.

Reue. 13. 8.

This is the same glorious maicstie, that hath created the Heauen, and the Heauen of Heauens, with all the heauenly bodies. And also hell with fiery tormentes, the Sky, the Sun, the Moone, the Starres, the Sea, and the Earth, with al their contentes: & last of all man according to his owne ymage, and for his owne purpose and eternall glory.

Phil. 1. 5. 15

Euerlasting praises be vnto this most holy and glorious God, * that possesseth the Heauens, and hath giuen the Earth to the

DEVILS KINGDOME.

to the children of men, therein to stay and breathe a while, and so to passe away, some to Heauen, and some to Hel.

Therefore wee ought to learne of Dauid to answer the wicked, when in skorne they aske where is God: wee may say our God is in Heauen, and doth euerie where what pleaseth him. Hee is there accompanied with his holy Angels and soules of his elect, in such pleasant rest & quiet felicity: as no fleshly eye hath or can see, no ear hath heard it told, because no tongue is sufficient to expresse it, no learning describe it, no cunning with pen or pencil able to paint it out, no thought strong ynough to imagine, no fleshly hart woorthy to conceaue it. Saine Iohn in his reuelation hath said so much to blaze and declare the glorious ioy of this almighty and eternall God (which hee will giue to his elect in the world to come) as is possible for man to speake, write, or vnderstand, and yet farre off from that it is indeede. * For we see in this world, as it were but through a glasse, nothing perfectly, but the time will come when wee shall see God face to face. This euermlasting Monarch and almighty Iehoua is all in al, and onely may bee said to bee: For none but hee can iustly say without addition: I am: and why? Euen because hee onely, I meane God, hath his being in, of, and by himselfe, and all other creatures in, of, for, from, and by him alone. There was neuer none of Adams lyne (except the holy Ghost wrought in him to that end) that could attaine to the true knowledge of this almighty and onely Monarch.

1 Cor. 13. 12

The heathen Philosophers saw a far of an vknown thing, which they very well perceiued, to bee the cause of all other causes, & first moouer of all that moueth: further knowledge they could not get by al the wisdom and cunning of men.

Therefore it is most true * that the wisdom of this world is foolishnes with God: And contrarywise, worldly wise men, not yet new borne by the holy Ghost, esteeme the simplicity of the Gospel very foolishnes in comparison of their owne wisdom.

1 Cor. 1. 20

Therefore they cannot attaine to the true knowledge and

GODS MONARCHIE.

John 6.44.
14.6.

wisedome of God: And why? Euen because * no man can come to the Father but by the Sonne: And again * no man can come to the Sonne except the Father draw him. Therefore those Philosophers and mighty wise men could not attaine to the true knowledge and wisdom of God: neither can the mighty and wise men in these daies reach vnto it, because they are not drawen thereunto by the holy Ghost proceeding both from the Father and the Sonne: and the meanes to bee drawne, is to submitte our selues to the gouernment of Gods word: wherein by seeking wee shal find the supply of al our want. And let vs * exalt and praise the name of the Lord that only woorketh woonders: * for who so taketh on him to tell out his woonderful woorks, when he hath done al that hee can, hee is new to beginne againe: for it is an impossible enterpryse.

Esa. 25.1.
Eccle. 18.

A DESCRIPTION OF THE NAME

and nature of Satan, and what power it hath pleased God to giue him ouer mankind, as well the Godly as godlesse, viz. the elect and the reprobate.

CAP. 2.



Now that which hath bene said of God, cannot bee sufficient except mention likewise bee made of Satan the deuill, the capitall enemy to God and all godlines: Neither can Satan be described without declaration of Gods almighty power.

These words (Satan and deuill) signify welnigh one thing: that is to say, an aduersary enemy, or an accuser, which was once the good creature of God, as was at the first; but through infidelitie, pride, and disobedience,

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bedience an infinite number of Angels and mankind, became everlasting Gods enemies: And yet not unwares to God, neither without his forepointment.

And all that notwithstanding, God hath given to Satan, such an unspeakable power to impugne and resist his owne woorkes and goodnes every way: as is not fully to bee conceaved by the wisdom and reason of man: and therefore impossible to be expressed of any, albeit God hath given eloquence to some men abundantly. For as God is a spirit, even so Satan is a spirite. And as * God hath his invisible holy spirits called his Angels: even so Satan hath his invisible unholy spirits * called his angels. But as God is the most holy invisible Spirite, and omnipotent, of him selfe able to doe all thinges: even so contrary wise Satan the devill, is the most unholy, filthy, invisible spirit, and utterly impotent of him selfe, unable to doe any thing. For albeit hee hath free will in his naturall wickednes: yet hee hath no power of him selfe to execute his mischievous lust, except where, when, and vpon whom God alone hath forepointed him.

Mat. 25. 31

25. 41.

This accuser Satan, as Captayne of an army, with an infinite number of his adherentes, called his angels (being then in equall state for the time, with the holy Angels:) through infidelitie, pride, and disobedience, became rebels: which was that iniquity that God found among his Angels. Job 4. 18. & * And therefore God spared not the Angels that sinned, but 15. 15. cast them downe into hel, and delivred them into the chaines 1 Pet. 2. 4. of darknes to bee kept vnto damnation. Agayn, * the Angels. Iude. 1. 9. that kept not their first estate &c. God hath reserved them in everlasting chaines of darknesse, vnto the iudgement of the great day.

Thus it appeareth how some of Gods Angels became his enemies, and devils: whereof there are infinite numbers. For * if one mad man had a hole legion (which by some mens Mar. 5. 9. account is 12500. by others 6732. &c.) the question is, what unspeakable infinite numbers are dispersed among so many innumerable numbers of mad people as are presently in the world

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worlde which passe their liues in deuillish madnes as though there were no God. Rom. 11. 32. &c.

Therefore we may cry with Paule: Oh the unspeakable & passing wonderfull deignes of the secrets of God, how unsearchable are his iudgements, & his wayes past finding out.

Now of this infinite number of wicked spirits there is one that seemeth to be principall, and all the rest are his Angels,

Matt. 25. 41. for whom * euerlasting hell fire was prepared. Hee is called
12. 24. by diuers names, as * Belzebub prince of the Devils.

2 Reg. 1. 2. & Belzebub * was the God of Ecron, In the history of Tobias
9. 11. is mentioned a deuill called Asmodeus. He is called Abaddon
Reuel. 12. 1. King of Locusts, Hornets and such lyke horrible flies. Also
hee is named the Angell of the bottomlesse pitt, and the great
dragon which with his Angels fought agaynst Michaell and
his Angels: But that Michaell Christ Iesus was so strong
for him, for this dragon euen this olde serpent called the di-
uill and Satan, which deceaueth all the worlde, had no more
place in heauen, but was cast out. * And the sonne of God
him selfe sayeth: I saw Satan fall from Heauen like light-
ning. It sufficeth that Christ Iesus saw him fall, though he
tell not what yeare and day. * He is also called the God of this
worlde. And did take vpon him like a God, * when hee would
haue had Christ Iesus fall down & worship him. He is called
p * Prince that ruleth the ayre: euen the spirit that euer hath,
doth now, and euer shall work in the children of disobedience.

Luk. 10. 18.

+

1 Corin.

Matt. 4. 9.

Ephel. 2. 2.

Thus we see, that as God is the imperiall Monarch of all
power and dominion: Euen so hath hee giuen a kingdome
(for the accomplishment of his eternall purpose) to his enimie
and hangman Satan. For * if Satan be deuicied agaynst him-
selfe how shall his kingdome stand? ergo Satan hath a king-
dom for a time. And as God, indeede, hath giuen him an un-
speakable power: Euen so according to his lying nature, he
would haue all the worlde beleue that all is his: And therefore
in reproch of the reprobate whom God hath refused, he is cal-
led the Prince and God of this worlde.

Luk. 11. 10.

And this must stand of necessitie, that the creation of Angels,
and

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and fall of Satan and his trayne, was before the creation of mankinde: for otherwise, this enemy, this naturall murderer, could not haue bene so ready in the serpent doing his office to bring mankind to confusion immediatly after his creation, as to mee seemeth by the text. The devil is the father of all Iohn. 8. 44. the wicked reprobate, and his lustes they do: the devil and his adherentes both bodily and ghostly haue bene, are and murderers from the beginning, for hee is the father of those qualities, and of all other evils. When in the mount he had shewed Christ Jesus the glory of the world hee promised to give him all that glory, if Christ would fall downe and worship him: for sayth he, they are delivered vnto me, & to whom I will I give them. This promise was like himselfe: for all his promises are to a false end: And yet the most parte of mankind, (as both high, lowe, and ambitious tyrannes, necromancers, sorcerers, enchaunters, witches, Idolaters, blasphemers, murderers, adulterers, fornicators, vnlawful couetous nizers, and al other filthy wicked persons) doe beleue all such false promises: and haue no grace to beleue the truth to their saluation: but do fall downe rayly to worship Satan, by obeying their filthy fleshy lustes, and sinfull couetous desires, to obtaine the riches and glory of this world.

Yea, God hath giuen to this forepointed aduersary, such power, to be transformed into an Angell of light: as once he was: and thereby to wooke such woonders: as should de-
 2 Co. 11. 14.
 Mar. 13. 22.
 reueale the verie elect of their saluation: if it were possible.

Therefore let al that feelee the mercies of God through Christ Jesus, giue humble thanks for their election, because it can not faile.

Moreover the reprobate & rejected sort of mankind are as devils incarnate, being lead with wicked spirits: for our Saviour said. I haue choise twelve of you, and one of you is a devil, an accuser, a traitor, Judas. And yet untill the time appointed that his wickednes should appeare, hee was the first of an apostle, and seemed as honest and holy as the rest: Iohn. 6. 70.

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44.8. Thus are all the wicked reprobate Gods enemies, as devils incarnate, being lead with unclean spirits, subtle spirits, dissembling spirits, that can make them seem honest and godly, and vse as great ciuilitie, as they that are most Godly: but God onely knoweth their secrets.

Thus by circumstances we may vnderstand, wherefore God ordained Satan for his euerlasting enemy: every way to resist God & al his goodnes: euen to the same end, & he raised vpe hardened Pharoehs hart, against the Israelites, to let out his owne glorie, which is his chiefe scope in all his wordes and deedes. And yet is it not lawfull for any man to seeke his owne glorie: for mankind onely was made to like and let forth the glorie of God, by wordes and writing which onely appertaine to men: but God hymselfe is vnder no law, therefore hee alone and none but hee, may lawfully seeke his owne glorie by being the Lord of all lawes and subiect to none.

And Satan is ignorant that God hath ordained him to the office to resist him, yea hee is so farre from seeking the glorie of God, that by his will, hee would haue all the glorie hymn selfe: as when hee would haue had the soune of God, sat downe and worship him. For God hath made Satan (in comparison of his owne godly knowledge wisdom and power) more inferiour then a dog to a godly wise man. And in effect he is indeed, but Gods bandogge, which hee vseth to let slip to punish and torment his lawles swine, which are godles and disordered people. *Diabolus semper est iniqua voluntas nunquam est iniusta potestas, quia voluntatem habet a se potestatem autem a Domino.*

Grego.

For Satans chiefe industrie and naturall inclination is to seeke mans confusion: so saierh saint Peter, hee goeth about like a roaring Lyon seeking whom hee may deuoure: euen forepointed of God to the same purpose. That he should not only tempt and entice the reiectes of God to their vicer damnation, but also trouble, vex and torment the very elect of God, alluring and enticing the most pure of them to be committing of shameful and most horrible things, and so to be blas-

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blasphemie, murder, adulterie, fornication, &c. And by those meanes maketh some of them in a maner to dispaire of their saluation: which thing king David had felt when hee said, * great is thy mercy towards me o Lord, for thou hast Psal 86.13. deliuered my soule from the nethermost hell, that is to say, from damnation into the which mankind fell by Adams rebellion or disobedience.

¶ If any man deny, God to haue created, all those spirites good, which after ward of them selues became euill. ¶ If any man deny, God to haue forepoynted Satan and his Angels to be his aduersaries, and consequently enemies to him and his electe. Let him or them first graunt and confesse all the articles of the true catholicke sayth, and ground his or their argumentes on the holy scriptures: and say what they can to the contrary.

For I beleue in the father, the sonne and the holy ghoſte, thre persons but one God creator of heauen and earth and of all thinges visible and inuisible conteyned in them. For hee is the only Monarch of all, himſelfe is all in all, hee worketh all in all, and yet can do no euill at all, for he is the ſoueraigne goodnes it ſelfe and no poynt of euill in him, therfore no euill can proceede from him.

All things without exception, are his owne in eternall poſſeſſion: Therfore hee only and none but hee, can or may iuſtly without addition of other words, ſay thus, I will do with myne owne as I liſte.

Let ſuch as deny thoſe things, anſwere to theſe queſtions.

1. Firſt how had thoſe ſpirites their lyfe and being, if they were not firſt the good creatures of God: as man was at the firſt and of himſelfe became euill. Neyther could the electe Angels nor mankind yet reſt of them ſelues in the fauoure of God, except they were ſuſtained in the ſame by his almighty power lone and infinite mercy.

2. How became Satan and his trayne, euerlaſting enemies to God and his elect, without Gods forepoyntment, doth any thing happen vnwares to God: ſo to ſay wece blaſphemie.

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3 How came Satan & his angels by þ natural disposition, to go about lyke roving Lyons seeking whō they may deuoure?

March. 6. 4 How could Gods angels fall from heauen without Gods wil and forepoinctment, seeing a sparrow falleth not to the ground, nor a harte from ones head without the fathers will?

Whether of no hath Satan power of him selfe, or doth hee receaue it from God, or is hee so strong that God can not rule him; or is God troubled with Satans pestiferous stubbernes and most cruell rages, or doth hee suffer him or any of his adherents eyther bodely or ghostly, to worke any thing agaynst his almighty power and vntresistable will. Let these bee answered yea or nay. For I hold the Lords will to bee an euerlasting lawe, passing the lawe of the Hebrews and Persians, which might not bee altered.

Dan. 6. 12.

15.

For if any of those foresayde things haue bene, be nowe or shal be hereafter, then where is our sayth of Gods almightyness? For if there be eyther fortune, misfortune, chaunce, mischaunce, soden fall or working of any thing, whereby good or bad might or can bee done vnwares of God or agaynst his will, then were hee not almighty as all true Christians both know and beleue him to bee.

2 Tim. 2. 20

It is a knowne thing to euery one, that in a great house there must bee officers for euery office, and seruantes of each degree, and vessels for all purposes. Heauen, Earth, and Hell haue many mansions, and yet but one great house for Gods ble and purpose: Therefore I conclude as before mentioned, God hath ordeined officers and ministers throughout all his dominions: And Satan among the rest to be his eternall hangman, namely in this world by him and his adherents Gods executioners, to punish, bere, and torment as wel the elect as the reprobate, as pleaseth God to appoint, both by the ministry of Satan; and yet the one in mercy, the other in iustice. For Satan can not doe what he desireth, nor so much as he willethe: For then he would confound al: But God hath appointed his limits which hee cannot passe, nor doe one lot more or lesse then hee is forepoincted, nor so much as touch any creatures

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creatures except God commaund. For hee and his traine Mar. 5. 9. 11
could not enter in the swine, but by licence and commaund Luk. 8. 29.
dement. Neither could hee haue aske leave except the se- or. 3. xii. l
cret power of God had constrained him so to doe, thereby to
confesse himselfe subject to the power of God: in such sort as
it is not in himselfe to moue either way thither, but by Gods
appointment: For God sent an euill spirit to bere king Saul. Sam. 16. 14
And God sent an euill spirit to deceaue King Ahab. 2 Par. 18. 19
God sent Satan to plague Job: he could not touch him before hee
was sent to that end, as hereafter shall appeare by a short
recitall of their histories. For euill spirits moue not, neither
do they seaze vpon any thing except only by Gods commaun-
dement, and working of his secret power.

Thus it appeareth how Angels became Devils, because
they kept not their first estate, as sayth Saint Iude as like-
wise man kept not his first estate, and therefore the whole
masse of mankind was utterly damned, as the wicked angels
were. which was the secret that God had purposed in him-
selfe before the world was: that hee would bring to passe by
the fall of Angels and men that Christ Iesus the seed of the
woman should redeeme againe so many of the damned seed of
Adam as hee had eueralastingly forechosen and forepoynted to
lyfe, which secret was not opened to many men in the former
ages.

But now sayth Saynt Paule, God hath opened vnto vs Ephe. 1. 9.
the secreete of his will according to his good pleasure purpo- 11.
posed in himselfe: who worketh all things after the counsell Tim. 1. 9.
of his owne will, who hath saued vs and called vs, with
an holy calling, not according to our workes: but according to
his owne purpose and grace which was giuen vs in Christ
Iesus before the world was. This mystery and secreete was
hidden from the beginning from all ages (except here and
there one) vntill our Lord Iesus made it manifest vnto his
saintes: to such as were forepoynted to receaue and distri-
bute the same to others: euen to such as God hath forepoin-
ted to receaue it, and make their profite of it. To some it Mar. 4. 11. 12.

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Mar. 4. 11. is giuen to vnderstand the secrets of the Kingdome of God, but
 Luk. 8. 10. vnto them that not without all things are done in parables: to the end they should see and not discern: they should
 Mat. 13. 14. heare and not vnderstand: least they should turne and haue
 15. their finnes forgiven. And also God hath blinded the eyes
 Iohn. 12. 40. and hardened the hartes (of the willfull wicked) to the ende
 they shall neither see nor vnderstand, nor bee conuerted, to be
 saved by Christ Iesus: these are plaine speeches against the
 which none reading God dare reply.

OF THE KNOWLEDGE THAT MAN
 may haue of the Godhead in this bodily life.

CAP. 3.



There are two waies to know the al-
 mighty maiestie of the eternall God as
 much as hee may bee knowne of man-
 kind in this transitory life, the one way
 is generall, and the other is speciall.
 The generall way is the consideration
 of his woorkes from the beginning, by
 musing on their creation, and of the infinite variety of nature
 in creatures, of their continuall course and conseruation,
 wrought by the most infinite and incomprehensible power of
 this almighty Monarch that woorketh all in all things. And
 is the first mouer of whatsoeuer moueth in Heauen Earth,
 and hell.

Thus by obseruation of the naturall courses, of the crea-
 tures, diuers Philosophers obtained wonderfull and great
 worldly wisdom & marvellous knowledge in the nature &
 courses of things, & by such means came to this general know-
 ledge of God: euen such as Turks, Ethiopians, Barbarians,
 Tartaryans, Catayans, and many other nations of infidels
 haue at this day, and euer haue had. And yet there are other

Some

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Some that cannot reach so high: but some imagine to themselves the Sunne, some the Moone, some other one of the Starres, others some earthly creature, as men, foure footed beastes, birdes, creeping thinges, even like woodmen which they have and doe worship for God. Rom. 1.23.
6.2.7.

The speciall way to know God, is by preaching, writing, reading, hearing, beleevung and exercising his holy word with the consideration of his infinite wondrous and afzelaid, every one according to the gift which he hath received.

And this speciall way, is professed outwardly of al that are called and do accompt themselves Christians, whereof there are two sortes, as hath bene of mankind from the beginning as Cain and Abel: namely of those which God made a peculiar people unto himselfe, as the offspring of Abraham the sonnes of Isaac, Esau and Jacob, and their posteritie from age to age: who albeit they were all of the naturall seed of Abraham, yet they were according to the law, yet they are not therefore all true Israelites, because they came of Isaac. For more are all they true Christians because the are baptised in the name of Christ Iesus.

And this article of two sortes of people is neither new nor strange, but professed, confessed, expressed and taught by Moses and the Prophets, of whom Iesus gathered together, and he held the same for an infallible truth, who was a most excellent both in heavenly Divinitie, and worldly Philosophie, who was a certain ruler in Egypt in the reign of king Pharaoh, who was a most admirable man in his age before Christ Iesus that he taught so much Godly wisdom, and holiness as hee, the writers of canonickall Scripture alreedy extorted, the same article is most strongly maintained and undoubtedly confirmed by the personne of God Christ Iesus himselfe, and his apostles, of whom Iesus chose twelve, and twelve more, and twelve more, in the Church from age to age untill these our dayes have last past before us (even under the tiramie of the Pope) taught to do otherwise with perill of life.

Mat. 24.31

Mar. 13.30.

Luk. 18.7.8

Cor. 13.12

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God now most sincerely taught unto us, by writing, printing, and preaching, for the infallible truth of God the Father, even the misterie, the secret, hidden since the world began, from all ages, but now is opened unto his Saintes. First by his naturall Word, afterwarde by his Disciples, now consequently by his true followers in every age, by the best of our dates, in 1537, the printed, printed, printed

Such as com and so many as have had, have now, or hereafter shall have Gods favour and gift to beleue Holes and the Prophets, Christ Jesus and his Disciples: to them May there can be no doubt nor contradiction, against this infallible truth: that God hath divided mankind into two sorts, he ordained the one sort to salvation, and the other birth damnation. The causes why he hath so done, are declared in this treatise. So farre forth as is probable and allowed by holy Scripture, and no further.

God is to be knowne and confessed in general by consideration of his workes. But by no way to mans salvation, except by true faith in Christ Jesus, through hearing, believing and exercising his holy word, which containeth two things especially to be noted. The first is good promises of reward for well doing. The second is cruel threatening of punishment for ill doing: as is written. For the incomprehensible forme of Gods majesty, can neither be seen with fleshy eyes, nor imagined with fleshy hartes, nor with tongue. For thus saith the Lord, Heaven is my seat, and Earth is my footstool, what house will ye build for me, and where will ye appoint me a place to rest in, I have said I by my word made all things. Behold, the Heavens and the Heavens of Heavens are unable to containe him, how much less the temple of Jerusalem, or any house of man, blinding of our eyes hath beene God at all times. Therefore no man can counterfete his image. But the only begotten sonne, which is in the bosome of the father, he hath declared unto us, what God loves much as he may be knowne, and opened unto men in this life. For while we live in this world we see

Deut. 28.

Esa. 66. 1.

2 Chron. 6. 11.

John. 1. 18.

1 Cor. 13.

but

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but as it were through a glasse and not perfectly: The Apostles were as desirous to haue seene and knowen it, as some are now. For * Philip said, Lord shew vs the Father, and Iohn. 14. 8. it sufficeth, but our Sauoure Christ answered: Hee that hath seene mee hath seene the Father: For I am in the Father, and the Father in mee. Therefore who so is desirous to know the maiestie of the Godhead in thre distinct persons, let him first learne perfectly to know Christ Iesus, and then shall the holy Ghost inspire him with sufficient knowledge, &c. For seeing the Apostles that waited on Christ Iesus, and had familiar conuersation with him, could not attaine the knowledge of the maiestie of the Godhead, while they were in this transitory life, what maruaile is it, if all other remaine ignorant thereof. And yet let none dreame or imagine that the Godhead hath mans likeness in bodily shape, because Christ Iesus was very man euery way sinne except. But let him learne euery day more and more to know, to feare, to beleue, to loue and obey this almighty, eternall, most louing, most patient, most mercifull and iust God: who for very loue to mankind, hath as it were clothed or conuered himselfe with manher in Christ Iesus: in whom dwelleth all the fulnes of the Godhead bodily, that is to say, in Christ Iesus dwelleth all the vnspcakable power, the everlastingnes, the almightines, the iustice, the mercy, & the infinite goodness of the glorious God, the only Monarch of heauen, and earth, as king Dauid & Athanasius haue most excellently described.

John. 1. 14.

Colos. 2. 9.

Psal. 139.

And it is no wonder at all though man cannot attayne to know the forme and shape of God so farre aboue his reach visible to fleshy eyes, and hidden from the eyes of the soule of man, seeing it passeth mans conceipt to Imagin the shape of his owne soule, enclosed in his own body, & was created to the Image of God: which so remayned untill Adam by his offence defaced it, (so vgly as if some traytor in despite might deface the goodly picture of her Majesty with a sponge dypt in inke) so ill fauorely that God could not suffer him to dwell

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Reuel. 1. 5.
7. 14.

Luk. 10. 21.
Phil. 1. 3.

Heb. 7. 19.
Rom. 3. 20.
Iohn. 1. 17.

in Paradise: And hee so affrayde to heare the voyce of God, that he fled from him and would neuer haue returned, if God had not drawne him agayne by his holy spirit through Christ Iesus the Lambe of God ordeyned to take away the sinnes of the world, that is, of these in the world which the father had giuen him, whom hee so loued * that hee washed away their sinnes by shedding his owne blood, and so reformed agayne in them the true Image of God in such sort, as, when they shall appeare in iudgement at þ generall resurrection, they shalbe more glorious, then the soule was in the creation. For Gods elect haue gotten more by the death of Christ Iesus, then they lost by the fall of Adam. For by Christ Iesus they are surely settled from falling away agayne: For it is impossible that Gods election should faile, because they * names are written in heauen in the booke of life: whereof Christ Iesus biddes them reioyce aboue al things, with promise that they * ioy shall not bee taken from them.

Now if Gods terrible threatenings moue not the wicked to feare him, nor his insatiable and most comfortable promises allure them to loue: what is more to bee sayde, then their blood on their owne heades, for they are wilfully guilty of their owne iust damnation. And to that ende was the law ordeyned, euen to condemne the wicked, and not to make them good. * For the lawe made nothing perfect. And by the workes of the lawe no fleshe shalbe iustified. For the lawe was giuen by Moses, but grace and truth came by Christ Iesus.

Q.E

OF ANGELS TOGETHER WITH *Chap. 4.*

their seruice which they doe vnto mankind as
messengers from God.

CAP. 4.



His almighty Monarch creator of all
thinges visible and invisible, created the
spirits called Angels perfectly good in
their kind of another substance then of
the four elementes, such substance as of
mankind can neither bee seene, nor ima-
gined: and therefore are called spirites.

I speake of angels both good and euill: that moue and worke
inuisibly, not what they list: but as the almighty hath forepoin-
ted them: working alwayes inuisibly, except when it pleaseith
God hee can make them appeare to men in mens likenes, and
w^he mens speech. * Thye angels came to Abraham, did eate
and drinke in his tent, one of them had much speech with A-
braham about Sodome and Gomorrah, and promised him
his sonne Isaac. The other two went to Sodome and vied
speech vnto Lot, and saued him from the violence of the fil-
thy Sodomites.

Genes. 18.

And when Abraham cast out * the bonde woman and her
sonne, the child being in perill of death, an angell spake from
heauen in mans voyce, * Lyke wise when Abrahams hand was
lifted vp to kill for sacrifice his sonne Isaac, an angell spake
from heauen to stay him. * An angel inuisible without speech
assisted Abrahams seruāt in his iorney from Canaan to Pe-
lopetania.

21.17.

Gen. 24.7.

* The Angell of the Lorde went before and behinde the I-
sraelites through the red Sea, in a most miraculous cloude:
which gaue light to the Israelites in the night season, and a-
mazed the Egyptians with darkness in the day tyme.

Exo. 14.19.

* The Angell of the Lorde was sent before the Israelites to
drive out the seuen nations, Canaanites &c. but no mention of
thekenes nor speech * An Angell of the Lorde stood in Bala-
ams way with an aiked sword in his hand, to stay Balaam from
going to get his gayne of the King of the Moabites. * In an-
gels.

23.20.

23.2.&c.

Num. 22.23

Iudges 2.1.

Chap. 4. OF ANGELS TOGETHER WITH
GODS MONARCHIE.

- 13.3. gel of the lord came by first Gilgal to Bochim speaking in the person of man, as did hee that spake to Abraham: an angel of the Lord appeared vnto Sampsons mother as a man from God fearefull to behold, gave precepts touching Sampson, and ascended in the flame of the burnt sacrifice. * King Dauid saw the angell of the Lord smite the people and there died lxx in thre dapes of the pestilence. * The angell touched Elias and a voyce spake twise vnto him. * The angell foretelletb Achary of his sonne Ihon the foregoer of Christ Iesus. The angell Gabryell was sent from God to the Virgin Mary to forewarne her of her conception of Christ Iesus. * An angell of God warned Ioseph not to go from his wyfe, commaunded him to take the childe and his mother and goe into Egypt, & called him home agayne, when Herod was dead. * An Angel of God appeared vnto the sheperdes & with him a multitude of angels singing praises at the birth of Gods aney ted and our sauour, the tydings whereof was great. After Satan had tempted our Lorde Iesus, the holy angels came and ministred vnto him. * At a certayne season an angell went downe and moued the water of the poole Bethesda alias Siloe and whosoever went next into the water was healed of whatsoeuer disease: an Angel from heauen, appeared to comfort Christ in his agony & feare of death. Two angels stood in mens lykenes by the Apostles while they looked stedfastly after Christ Iesus when hee was taken vp into heauen, & told them that he should come agayne in like manner as he ascended. * And against his conning to geue iudgement, hee shall send his angels with sounding the trumpet, to gather together his chosen people from the fower wyndes, that is to say the whole worlde. For of all the nations of the worlde some must bee blessed according to the promise made to the most honorable mere man that euer was, Abraham the father of all the faythfull. * The law was geuen by the ministry of angels, but grace and truth came by Christ Iesus. which is that Michaell which with his Angels fighteth full agaynst the dragon Satan
- 2 Sam. 24.
17.
1 Kinges.
145.7.43.
Luk. 1.11.25.
Matt. 1.20.
2.13.
Luk. 2.9.
Of Angels
and men.
Mat. 4.10.11.
Iohn. 5.4.
Luk. 22.42.
&c..
Act. 1.10.
Mat. 24.30.
&c..
Gen. 22.18.
Act. 1.53.

DEVILS KINGDOME.

tan and his angels, for whom and for the damned seed of Adam * hell fyre was prepared, in which they shalbe euer tormented and neuer rest, But an angels voyce was heard from Heauen saying, write: Blessed are the dead that dye in the Lorde, for they rest from theyr labours: so shall not the hye minded, bent to wickednes, that dye without repentaunce.

Eccl. 23. 10.

Amos 3. 6.

Esai. 45. 6. 7.

I haue omitted many and many places of holy scriptures concerning, the ministry of Angels, to auoyde tediousnes. But these I haue recited to the end that no man may doubt but e- uery man assure himselfe: that God worketh some time in this worlde by Angels both good and badde. For thus it is written of the holy angels. * Are they not all ministering Spirites sent forth to minister for theyr sakes, which shalbee hepyes of saluation: Yea doubtlesse, and to that end they co-cker and flatter the wicked reprobate and preferre them in this worlde. For albeit that God loued and choole Jacob and hated and refused Esau, yet Esau by following the suggesti- ons of Satan and his angels, became of greater power and auctority, then Jacob during theyre lyues in this worlde.

Hebr. 1. 14.

Therefore God is called the father of spirites, which were created, and some of them fallen from blessed state, before he created man, for neyther angels nor men, can keepe them- selues from falling, if God keepe them not. And as the same God is almighty eternall and without beginning or ending: so hath he purposed in himselfe before the worlde was, that he would make both angels and men, some to honour and some to dishonour, to shewe himselfe to bee the glorious God of mercy and Justice. The Lord hath made all things for his owne cause: yea euen the wicked for the day of destruction. For his election and reiection, his choosing and refusing both of angels and men, are most euidently proued in holy scrip- tures.

Hebr. 12. 9.

Rom. 11. 21.

Prou. 16. 4.

For angels thus, Saynt Paule prescribing orders in the Church hath these wordes to Tymothy. * I charge thee be- fore God and the Lord Iesus Christ and his elect angels, that thou obserue these chinges without partiality. Now it fol-

Election and

reiection of

Angels.

GODS MONARCHIE.

Job

Ro. 14. 15.

2 Pet. 2. 4.

together of necessity, that where & when Angels were elected, there also & the angels were reiected. For of contraries there is euer a contrary reason, and therefore where chosing is, there is also refusing of them that bee not chosen: But God elected some angels, the consequent is, hee reiected other some angels, for if hee had preserued all and let none fall from him, then had there bene no election at all, neyther any deuill: but some hee chose and some hee refused. And iniquity (whereof Job speaketh) was found in those which he had refused: by which fall of angels it is manifest that they had a lawe or precept which they transgressed, otherwise they coulde not haue committed iniquitie: It is Saynt Paule his argument: where no lawe is, there is no transgression. But Saynt Peter sayth. God spared not the angels that sinned: Ergo they had a lawe or precept, which they brake: otherwise they could not haue sinned.

Thus it appeareth that God hath dealt with angels as with men, concerning creation, election and reiection, sauing that all angels sinned not, as all mankind sinned in Adam, for wee reade not of the redemption of angels as of the redemption of mankind, so many as it pleased God to choole were redeemed.

So then, hee created both angels and men as the chiefe parte of his works, purposed in him selfe to set forth his eternal power, honor and glory. Hee made the angels of inuisible substance, and man of both inuisible and visible, and all both kindes in perfect purity, in holines and freedom of will: it pleased God to make them in such sorte, as he put it in theyr owne choyce to obey or disobay, they had power in themselves to keepe or change theyr blessed state wherein they were created.

For if they had not had that choyce in themselves (with reuerence be it sayde) God could not with iustice haue punished theyr disobedience: But God can do nothing vniustly, therefore he had most iustly punished the, hauing forpoynted which and how many should by his grace stand to serue him in theyr first purity: the rest he left to them selves, which through infidelity

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liberty, pyde and disobedience, fell from theyr blessed state, and became his everlasting enmities.

Thus it pleased God to make rust matter unto himselfe to exercise both mercy and iustice, which two most excellent vertues do chiefly magnific and extol his eternall power and glory, which to have known and prayesed is his chiefe scope. And who dare say unto him, why hast thou dealt thus with angels and men? Shall the pot say to the potter, why hast thou made mee thus? hath not the potter power over the clay, of one and the same lump to make one vessell to honoꝝ and another to dishonoꝝ.

For as he hath wrought all things for his owne purpose, as visible things to man, of invisible substance: Euen so hee sustayneth and conserueth them, by an invisible strength, and incomparable power: And as Job sayeth: if hee destroy al a gayne, who shall call him to accompt: Shall the creature say to the creator why hast thou made mee thus? Such rebelken soules moumeth in euill all the highe treason that worldly subjects do to theyr Princes: the rewarde whereof is death of body. But God condemneth both body and soule into hell fire. Therefore feare him.

Wee read of Moses as a figure of Christ Iesus. And of Pharaos as a figure of Satan. For as Pharaos held the children of Israel vnder him in a slavish subiection vntill God deliuered them by his seruant Moses: Euen so doeth Satan hold all mankind while wee are in this Egypt, this vale of miserie, in his filthy slavery, vntill God deliuer his elect out of Satans power by his sonne Christ Iesus working by power of his spirit, and by seruite of his holy Angels.

God promised Moses before he sent him back into Egypt, saying: I will harden Pharaos heart, that hee shall not let my people goe. That is to say, I wil blind all his senses, that hee shall neither beleue, vnderstand, nor regard the wonderful signes and horrible plagues, which I wil bring vpon him and his people, to their torepointed destruction. For God saith, to this end haue I raised thee vp, and appointed thee, that

Rom. 9.20.

Mat. 10.28.

Luk. 12.5.

Moses a figure of

Christ

Iesus.

Exod. 4.21.

Exod. 9.19.

Rom. 9.17.

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that I may shew my power in thee to make my name known
through all the world: Euen so without all contradiction,
God before the world was did become Satan and his adhe-
rentes both bodily and ghostly to bee his aduersaries, as he
railed by Pharao and hardenened his hart: And gaue Satan
and his Angels, such an unspeakable power, as should sur-
more impugne and resist all the good workes of God, and yet
all the glorie redoundeth to God himselfe. For God worketh
all to the ende that his almighty power, his infinite goodness,
his louing kindnes, his mercy and iustice, might be the more
magnified and praised, of his elect both Angels and men.
For as the benefite of light is best discerned by his contrary
which is darknes: Euen so the almighty and most wonderfull
power of the infinite God appeareth the more glorious and
admirable, when the inferiour power which God him selfe
hath giuen to Satan is compared with it.

If any list to argue why God hath so dealt with Angels &
men, if the notes of holy Scripture herein coated do not sa-
tisfie him, I leaue him to dispute with God himselfe vpon
whose ordinance, prouidence and power, euery thing depends
without exception, for all things haue of him their being,
mouing, working and power to dispose and distribute. And
then it followeth of necessity that Satan dependes on him as
sure as all the rest.

HOW

DEVILS KINGDOME.

HOW IT HATH PLEASED GOD

by the contrary actions and operations of his creatures to manifest his owne glory as wel in iustice as in mercy.

CAP. 5.



These things are manifest or may easily bee made plaine, to euery one of meane wisdom: so they bee not utterly ignorant in holy Scriptures and void of the grace of God. And it is not a new opinion to speake of two sortes of men, whereof God hath forepointed the one to saluation, and the other to damnation.

For Iesus Sirach sayth, * All men are of the ground, For Adam was created of the Earth, but the Lord hath deuided them by great knowledge, and made their wayes diuerse: some of them hee hath blessed, exalted and made them his owne: And some of them hee hath cursed and cast downe from the blessed state. For as the Cley is in the hande of the Potter, so are men (and Angels) in the hand of their Creator, hee may do with them as hee list. And hee hath set euil against good: the vnbeleuer agaynst the saythful, death against life, &c. So that in the infinite miraculous workes of the most high, we may see, that there are euer two things the one contrary to the other, of insensible things it is proued by Whislick one thing bindeth, another looseth, one thing comforteth mans nature, and another destroyeth it. We find by experience falshood agaynst truth, ignorance agaynst knowledge, fleshy loue agaynst spirituall loue, loue in adultery and fornication agaynst loue in marriage and godlines: false and fayned friendship agaynst true and honest friendship: false and idle faith agaynst true and working faith: flattery, dissimulation, and hypocrisie, agaynst plainnes, faithfulness,

Ecccl. 33. 10

D

and

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and true zeale of Gods seruice.

And whatsoeuer vertue there is: there is also a vice, his contrary and so of euery thing from the beginning: First of Angels, the good agaynst the euill: secondly of men, the elect agaynst the reiect, the wicked agaynst the godly, brother agaynst brother, Cain agaynst Abell, Ismael agaynst Isaac, Esau agaynst Jacob, Pharaon agaynst Moses, a false God agaynst the true God, a false Christ agaynst the true Christ. For all vertues and vices are contrary.

And wee see that God in creating all thinges, hath made each creature in theyr kyndes, and one mortal enemy and deuourer of another: for what thing soeuer dyueth feare into another thinge: is enemy to the thinge that conceaueth the feare. Example

The Wolfe to the Sheepe, the Firret and Wezell to the silly Conny, the Cat to the Mouse, the Spider to the Flye, are natural deuourers. And likewise of al maner beastes and wormes on Earth: And what soeuer of them: the same of the foules of the ayre, and fishes in the waters both salt and fresh. Finally the same in effect is Satan and his adherents both bodily and ghostly to Gods elect while they remayne on Earth.

So that euery creature liuing, hath by natures ordinance, as some speake, which is in deede Gods prouidence, a mortall enemy and deuourer: for as the Wolfe is to the Sheepe: euen so in effect is Satan to mankinde: And all these hath this almighty God of nature wrought to set forth his owne glory to Angels and men, namely to shew him selfe to bee, the wonderfull God of mercy and Iustice.

Amos. 3. 6.

For Amos the Prophet saith, * is there any euill in the Citty which the Lorde hath not done? that is to say is there any plague or other punishment, which men call euill that

Esai. 45. 67

God hath not forepoynted and doth commaund to bee done. * I am Iehouah saith God, and beside mee there is no God: I make peace and create euill, (that is to say all manner of plagues which man call euill, for all is good to God his iustice

Grace and mercy are equall in him) For even I the Lord sayeth hee, do all these thinges.

The first is playne, that whatsoever is done good or euill to men, even when one wicked murthereth an other: it is the Lordes worke by the ministry of Satan, to punish the sinnes of men by theyr heaping sinne vpon sinne. And yet God can do none euill, whatsoever hee doth, for he is vnder no lawe, and hee to whom no lawe is cannot do amisse. For God made his lawe (by which good and euill is discerned) for mankinde: And not for himselfe to obserue, no, no: but the brea- h of Gods law is sin, death, & damnation: therefore who so is subiect to Gods law, and breakes the same, comitteth sin: but al mankinde is subiect to his lawe and breakes the same: Therefore all mankinde comitteth sinne, and by the law are damned for the same, out of which compas God and his sonne Christ Iesus must needes bee exempted because hee fulfilled the Lawe for Gods elect (for) himselfe had no neede of it.

For albeit that he put all thinges in subiection vnto man: it is worse then madness to thinke, much more to speake, that God himselfe is included: this word al, is some tyme particular and sometyme generall in diuers places of holy scripture.

Psalm. 8.6.

Cor. 15.27.

Hebr. 2.8.

The almighty Monarch of Heauen, and earth, is not only the creator of all creatures but also the high lawe geuer, for euery kinde of creature, in those regiments: So as before I conclude, God himselfe is not subiect to any lawe, and therefore cannot do euill. And why? Even because hee oweth neither homage nor obedience to any to whom offence might be made, himselfe being the best and the greatest, to whom all honor, glory and obedience is due.

All men ought to know that Satan is the auctor and soliciter of euill and ordeyned of God to the same end. For hee worketh in the hartes of Emperours, Kings, Princes, Gouernours, Counsellers, Nobilities, Magistrates, Officers and Subiects: as King Pharao and his people, all the nations of Canaan with their Kings, the Philistines, the Assyrians, the Babilonians, the Romayus and others: by whom

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It pleased God to punish his people Israell: and at length (for theyr infidelity, pryde, disobedience, and neglecting the holy lawe) to plague them with confusion: that they should no more dwell together, as a nation in one Country but scattered abroad amongst many nations.

And Satan the instrument and soliciter of all theyr wickednes: and also the executioner of all theyr paynes and misery. And such busines hath God wrought by Satans ministry from the beginning fro age to age, & that notably in these our dayes. * For as it is written of old: Even so the nations

Hct. 4. 28.

(in our dayes) haue raged in madnes, the people haue deuised innumerable vanities, the Princes of the Earth haue set themselves agaynst the Lorde and his anoynted, as they did of old: And as they did then, so haue they done nowe, and so shall do

Psa'm. 2. 1.

to the worldes end. What? * Even what soeuer the secret counsell of God had forepoynted to bee done: so did they then doe, so doe they nowe, so shall they doe hereafter, neyther more nor lesse, yt is Satans office, thereunto forepoynted of God, to entice mankinde to all kinde of vices: working by his adherents both bodely and ghostly as it is written * hee worketh by false preachers, and other wicked people, to disceane others, and God dealeth so, euen to try his people whether they do loue the Lorde theyr God or no: For God willeth his people to trust in him, to obey him, to heare him and rest on him.

Deut. 13. 1.

&c.

And Satan is not only the auctor of sinne, and the soliciter and enticer of mankinde to sinne: but also Gods executioner to punish sinne by sinne making the wicked to heape sinne vpon sinne: as King Saul, King Ahab, Iudas &c.

Whereouer hee doth not only tempt and entice the wicked sorte (which God hath refused) to theyr damnation: but also cruelly ber and torment the very elect of God, tempting and enticing them to the committing of most horrible sinnes, as Idolatry, Blasphemy, Murder, Adultery, and all other filthy vices, and thereupon maketh some of them to dispaire of theyr saluation: for when the conscience is wounded with the gnawing

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gnawing of sinne, and dispaire of Gods mercy, then is the soule for the time, as it were in Hell: And yet because they are Gods elect, he draweth them agayne through repentance and his mercy in Christ Iesus: as hee did Dauid who confesseth, saying * Thou, O Lord hast made my soule come by from Hell. And in all these workes Satan doth but his kinde as euery living thing in his kinde doth as nature compelleth them.

* Great is the Lorde, and most worthy to be prayled: for his greatness is incomprehensible: he is righteous in all his wayes and holy in all his workes. * He hath done all things well. Yea God hath done passing well for the accomplishment of his eternall purpose, in ordaining Satan and his trayne, with the greatest parte of mankind to damnation: because hee is the only Monarch of Heauen and Earth, therefore hee only and none but hee, may rightly say, I will do with myne owne as I list.

As the Potter with his earthen pots may breake and newe make at his pleasure: Euen so may do our wonderfull God, neyther is it lawfull for any, to call his doings in question, further then holy scriptures doth allowe. Subiects are not allowed to prate agaynst theyr Princes doings: but euery foole may say what they list agaynst Gods doings without reproch. Wherein God is greatly beholding to some Princes of the Earth: for so they may take theyr pleasures, and liue as they list like little Gods: they haue no care how the great God is serued.

Whereas the consideration of these his passing wonderfull workes ought to breed an horrible feare in the hartes of the and theyr subiectes. And all those shalbe found happy and for euer blessed that can lope vnto this feare, sayth to beleue his holy worde containing the sweete promises of rewarde for welldoing, and horrible punishment for ill doing: Hope to receaue the rewardes promised through free mercy in Christ Iesus. And loue with humble obedience to render thanks in his name, in whom wee are made acceptable in the sight of

Faith.
Hope.
Lone.

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God, for whose sake wee are dearely beloued, for whose sake our prayers are receiued as a sweete smelling sacrifice: for whose sake our sinnes are not only remitted: but also shall neuer bee imputed vnto vs, not vnto vs I say, which do submit our selues to Gods holy ordinance, and vse the meanes by him appoynted in his holy worde, by which wee are to receaue his giftes and spirituall graces, which hee hidden in many people, for want of Godly exercises wherein wee ought to bee occupied.

2 Tim. 4. 6.

Therefore * wee must stirre by the giftes of God that are in vs, as Paule admonished Timothy, the meanes are, hearing, reading and folloing the holy scriptures and holy writings and preachings grounded thereon. For as God is the soueraine goodnes it selfe: euen so all goodnes cometh from him, * every good gifte and every perfect gift cometh downe from the father of light, and his holy spirit mouing vs, wee thinke good thoughts, speake good words, and do good dedes and not other wise: for when soeuer we thinke, speake or do: if it bee good * it is God that worketh in vs both the will and the dede. * For of our selues wee cannot thinke a good thought.

Iam. 1.

Phil. 2. 13.

Cor. 3. 6.

And contrarywise Satan is the capitall euill and the extreame euill it selfe, for hee is the tempter, which by his Angels and worldly adherents puts all euill chaughts into mens hartes. Thus hee delte with Eue, and so discaured Adam, * hee put in the harte of Iudas Iscariote to betray his master. Therefore all wicked motions and filthy thoughts are stirred by by the Deuill in our corrupt nature wee being his subiects. For by Adams fall wee are all in Satans possession. And it is the battayle of mans lyfe to strine agaynst his temptations, agaynst infidelity, pryde of the minde and lusses of the flesh. Therefore our saulour hath taught vs to pray to bee deliuered from euill, from which wee cannot kepe our selues without God his especiall grace governing vs by his Spirit.

Matt. 4. 3.

Gen. 3. 1. 2.

Iohn. 13. 2.

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OF GODS ETERNALL PVRPOSE

of chosing and refusing of mankind & of the anoi
 ance that it receiueth by Satan and his angels.

CAP. 6.



Two to proue Gods eternal purpose of electi
 on and reiection of man Male and Female
 * wee know that all thinges worke for the
 best to them that loue God: euen to them that
 are called of purpose * And of the children not
 yet borne, hauing done neither good nor euil:

it is written I haue loued Iacob, and haue hated Esaw: that
 the promise of God might stande according to the election,
 and not by woorkes; but by him that calleth, what shall wee
 say then: is there vnrightheousnes with God? God forbid.
 For hee saith to Moses I will shew mercy to whom I will
 shew mercy, and haue compassion on whom I will haue com-
 passion. So then election is not in him that willeth, nor in
 him that runneth: But in God that sheweth mercy on whom
 it pleaseth him.

* Oh that men would therefore feare the Lord, and declare
 the woonders that hee doth amongst men. * For hee saith
 vnto Pharaos, for this purpose haue I rayled thee vp, that I
 might shew my power in thee, that my name might bee de-
 clared through al the Earth. Behold to what end God hard-
 ned Pharaos heart: euen to the same ende as hee before the
 world was, had ordeined the fall of Angels and of men, to
 shew forth his glorye, and himselfe to bee the wonderfull
 God of mercy and iustice.

Then thou wilt say, why doth hee yet complayne, who can
 resist his will? Saynt Paul correcteth that question, saying
 * Oh man what art thou that disputest agaynst God? Shall
 the thinge formed say vnto him that formed it, why hast thou
 made mee thus: hath not the potter power ouer the clay: euen

of one

Rom. 8.28.

9.11.

Gen. 25.23.

Exo. 33.19.

Malac. 1.2.

Psal. 107.

8.15.

Rom 9.16.

Exo. 9.16.

Rom. 9.20.

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of one and the same lump, to make one vessel to honor and another to dishonor: What if it please God, to shew his wrath to make his power known: in suffering with long patience, the vessels of wrath ordained and prepared to destruction and damnation: and that hee might declare the riches of his mercy upon the vessels of mercy prepared unto glory.

The text is playne inough, that some are ordained and prepared to saluation and other some to damnation. And our Saviour Christ sayth of the reprobate whom God hath refused: * that God hath blinded their eyes, and hardened their hartes, least they should see, vnderstand, and beleue, and be conuerted that hee might heale them. Moreover * God did elect whom pleased him, euen before the foundation of the world was layed, and those hee did forepoint to be adopted in Christ Iesus vnto himselfe, according to the good pleasure of his will, that they might loue him. For * all things work for the best to them that loue God: euen to them that are called of purpose. And those whom hee knew before hee did forepoint, and called them effectually, and those he iustified, & those he also glorified. * Who shal then lay any thing to the charge of Gods chosen, who he doth iustify. And that which the Lord hath decreed, who shal make it void. Thus it is manifest by the holy Scriptures, that God did elect and reiecte whom it pleased him aswel of Angels as of men: euen before the world was: And al for his own purpose to shew forth his own glory, & himself to be the glorious God of mercy and iustice. For God is glorified and magnified as much in his iustice as in his mercy, for if both Angels and men had not sinned, and by sinne fallen from the blessed state the mercy and iustice of God had neuer bene knowne spoken of amongst men. But so it pleased God to deale with his own. And what shal any man get to reason why or wherefore hee hath done this or that. It becometh men rather to feare him and prayse his holy name; in beholding his wonderfull and passing terrible works. For hee being Monarch of all power and dominion, hath all thinges in euermlasting possession: therefore hee only
and

John. 12.40

Ephes. 1.4.

Behold the
purpose of
God.

Rom. 8.33.

Esaie. 46.10.

and none but hee, may doe with his owne what hee listeth.
 A man can fully say that any thing which hee possesseth
 is properly his owne, because God hath lent it him for a
 tyme. And yet there are few so ill-mannered as to control any
 man, for using that which God hath lent him, because it is
 called his owne: and shal wee lesse reuerence to God the
 we do to men?

God sayeth by his prophet * the sonne doth honoꝝ his father, Malac. 1.6.
 the seruant doth feare his Lord: If I be thy sonne father,
 where is then myne honoꝝ? If I be your Lord where is the
 feare pee ought to haue of mee, our Saviour Christ teacheth
 vs by the example of the * murmuring labourers, who were
 sharply rebuked, for grudging agaynst the liberality of the
 Lord of the vineyard: which is this almighty Monarch and
 bountifull God: that dealeth so frankly and louingly with all
 creatures, namely men both good and bad. Therefore let all
 people feare, to reason why God hath dealt so or so with An-
 gels and men, further then is probable and allowable by holy
 Scripture.

Mat. 20. 11

In holy scriptures I find certayne answers to those curious
 questions, why God doth this or that, namely in this hard
 matter of choosing and refusing commonly called predestina-
 tion. First hee hath done it for the full accomplishment of
 his eternall purpose, decreed in him selfe before the world
 was: * To the end that his glorious name might be knowen, Exod. 9. 13.
 and his almighty power magnified all ouer the Earth * To
 the end hee might haue compassion and shew mercy on whom
 it pleased him. * To the end that his wayes might be knowne
 vpon the whole Earth, and his saving health among all Na-
 tions. * For when hee hardened the hartes of Pharao and his
 subiectes, to follow the Israelites through the redde Sea:
 hee did it to that end to bee glorified in their destruction: for
 God sayd, I will get mee honoꝝ vpon Pharao and his host,
 his chariots and horsemen, (by confounding them) that the
 Egyptians may know that I am the Lord. * He hath done it
 to the end to shew his wraoth and make his power knowen, on

How to an-
swere the
wicked.Exod. 9. 13.
33. 19.

Psalm. 67. 2

Exod. 14. 7

Ro. 9. 22. 23

the vessels of wrath prepared to destruction. And to declare the riches of his glory upon the vessels of mercy prepared unto glory. To the end we might know the faith of Gods elect and haue the knowledge of the truth which is according to godlines; vnder hope of eternall life, which God that cannot lye hath promised to his elect before the world began and hath declared it in his word through preaching and writing.

The small end of his eternal purpose in choosing and refusing both Angels and men: and in ordaining the matter and the meanes to bring euery thing to his forepointed end: euery way, is now, and euery shall bee, to shew himselfe to bee the wonderful and glorious God of mercy and iustice. For if man had not fallen from his first blessed estate into sin: there should haue bene no declaration as now is for mercy and iustice.

Curious
questions.

Nevertheless fantasticall wits demaunde freuolous and curious questions: as this, with what equitie and iustice could God condempne such infinite numbers of multitudes of people for the offence of one? and y^e for so heyghe a matter as tasting the fruite of a tree. I graunt that in mans iudgement the offence seemeth small: And the punishment most seuer and horrible. But what remedy get wee by disputing agaynst him, whose will is an euerlasting lawe neyther is any able to resist his decrees, dispute with him who list, for I will no more, I haue done to much already. From hence forth this sentence shall satisfie mee: So it pleased him to deale with his owne: to make iust matter vnto himselfe to execute both mercy and iustice.

Indeede by mans corrupt reason and defiled conscience, euery fauouring himselfe in his sinne: the value of the offence was litle: but to Gods elect the wayght of the precept, was of great importance, the infidelitie most horrible: the pryde and disobedience out of measure sinfull: Because it was agaynst the most mighty Monarch of all power and domination in Heauen Earth and Hell.

So infidelitie, pryde, disobedience, and negligence, by the lawe of God his holy precepts are not only lightly esteemed, but also wilfully

wilfully dispised and stubberly broken are the things where
with Gods maiesty is so greatly offended, and taketh it most
vnrkindly: to bee so vnthankfully dealt withall of his princi-
pall workmanship his owne ymage, for whom hee hath
made and prepared so many good and precious things.

And when the matter shalbe examined wee shall finde all
the right on his side: For which of vs of the basest degree, can
take it well to haue our precepts broken or to bee disobayed
and vnthankfully vsed, of our vnderlings, when we commaund
but in trifles: especially of those that depend vpon vs for cloth
and foode.

Behold the poorest man or woman will not endure quietly
such disobedience and vnthankfulness: And euery one hath
great reason not to suffer it, so farre forth as nothing be com-
maunded but lawfull and honest things: Because disobe-
dience, proceedeth of infidelity and pryde: in which enormities
are included all other vices. Yea they are the very rootes
of all the euils done vnder the Sunne what soeuer. How
much more then may our good God be iustly offended with vs
his creaturs wholly depending vpon him, (albeit few confesse
it as they ought to do) not only for cloth and food, but for crea-
tion, lyfe, and all other benefites: namely the soule, the ymage
of God, and the most precious Jewell geuen euery one to kepe
and to looke well to it, so commaunded of God. Take heede to
thy selfe and kepe thy soule diligently &c. that thou forget
not Gods infinite benefites. And kepe his commandementes
that it may go well with thee and thy children after thee. Ex-
ample if one of vs commit a precious Jewell of great value
into the keeping of one who is bounde vnto vs for benefites re-
ceiued of vs: if the party trusted neglect that precious Jew-
ell, so that by his default it perish: will not euery one iuter-
ly dislike of such beastly dealing: how much more then may
our good God dislike of such, as by wilfull stubbernes, dis-
daynfully blot out his glorious ymage in themselves by sham-
full disobedience, breaking his holy lawe.

Deut. 4.9.

40.

Behold we can do nothing to please God, except we beleue

1 King. 15.

22.

The difference
betwene the
elect and re-
iect concer-
ning the law

and obey his worde. Obedience is better then Sacrifice, and disobedience is as the sinne of witchcraft. Here may be a cause because to obey and kepe the law is not in mans power and that is most true. But whoso hath the grante to examine the one by the other, shall find such difference as betwene light and darkenes. I meane thus: Gods elect whom he hath chosen, being led and guided, by the holy Ghost and his holy Angels, lonch the lawe and hath a continual desire in his soule to obserue it: soe when he breaketh any part thereof: moze soe that hee cannot do all thinges, as it requireth. And therewithall hee seeketh for refuge in craving mercy in the name of Christ Iesus: who hath satisfied the rigour and straghtnes of that lawe in his owne person being very man, every way like except: And therefore not for his owne soule but for al that truly trust to receaue saluation only through his desertes: which are only all those, that God choose and seperated, to that end, before the world was made.

The other sorte the reprobate which God hath refused, being led and guided by Satan his Angels, and theirowne corrupt nature they hate the lawe they haue no desire in thei soules to obserue it, no sorrow for breaking it, and although the threatning of the lawe sounding in thei eares make thei sometime afrayed: yet they seeke not the righte way to be helpe: because they followe the suggestions of Satan and thei owne lustes. Therefore I call this blessed lawe the ballance of mans life, for by examination of his life how it agreeth with this lawe every one may see weygh and know himselfe, whether hee bee in the right or in the wrong, in fauoure or out of fauoure with God.

Rom. 1.

For whoso regardeth not the lawe, God casteth them of into a reprobate sence, that is into Satans government to worke most filthy and most horrible euils, as are recited in the first to the Romanes.

And no maruell for the stubberne wicked do wilfully disobey, and breake the lawe, as it were in despite of his almighty maiesty, which with one blast of winde, might consume all enemies.

DEVILS KINGDOME.

Chap. 6.

enemies: And all are Gods enemies great and small, so long as they walke not in faith feare and loue, and obedience of his holy lawe.

And although the whole world is altogether set on wickednes, yet Gods Paience is neyther endamaged nor troubled thereby. For what detriment susteyned God, by Adams eating the forbidden fruite: what damage or hindraunce hath God by all the filthy villenyes & horrible beastlines, committed by mankinde on Earth: As Idolatry, Blasphemy, Murther, Adultery, Fornication, Periury, Theft &c. I say none at all, for the godhead is not moued with passions, neyther troubled with all the bypros and confusions, done by Satan and his adherents in the world: but most lovingly exerciseth mercy on his elect: and most quietly his iustice on his reiect people which hee hath not chosen.

Ioh. 5.

And albeit he hath ordeined rewards for welldoing, & punishment for ill doing: yet man by welldoing brings God no profit nor hindraunce by ill doing. For the good and euil that man doeth, redoundeth to himselfe, for the good that man doeth hee deserueth nothing, because it cometh not of himselfe: but the holy Ghost worketh it in him: And yet by grace hee receiueth the rewarde, as though it came of himselfe. For when wee haue done all the good that is possible for vs to do, wee shall yet be founde vnprofitable seruantes towards God, because wee do not that which the lawe commaundeth. Contrarywise for the euil that man doeth, he iustly deserueth damnation, for it is his owne worke by yelding to the motions of Satan through infirmitie, pryde and disobedience, and such lyke vices which are the causes of strife betwixt God & man.

Luc. 17. 10.

And for these causes, God did execute his foreshadowed sentence vpon Adam and his posterity. For Adam had then before his fall, free will, (as many falsely affirme that all men haue yet: that is to say, hee had free choyce in himselfe, to keepe or bryake the holy commaundement, wherein hee willfully refused God & rashly chose the Deuill: neglected Gods truth and embraced the lies of the Deuill, whereof hee is the

E. iii.

father,

John. 8. 38. father * and the only tempter of mankind to all euill & mischiefe. For hee perswaded Eve that the punishment which God had threatned should not bee performed, whereupon she enticed Adam, And so committed the offence, whereby he lost his freewil, from him and his posterity for ever.

1 Tim. 2.

And yet Satan told them truth in one thing, as is the common vse of his ministers in this Worlde, to mixe truth with falshed, the rather to make his lies take place. For in eating the forbidden fruite, they knew euill: whereas before they knew but good only. Satans promise was, they should be as Gods knowing good and euill, the last poynt was true in in some sence, but the chiefe poynt was altogether false, that was, how punishment which God had threatned should not bee performed, and that they should bee as Gods: But they were sone ashamed of that credite, which they had yeldeo vnto Satans Suggestion and of the breach of that obedience which was commaunded them by their Creator.

As then it was, so is it manifest, that now Satan and his worldly adherentes his instruments wicked people by whom he worketh amongst the multitudes, (namely such as preach false doctrine) do many tymes speake the truth, and rightly recite sentences of holy Scripture: neuer to the good end, but either to their owne gayne, or to some other wicked purpose: such is their nature, they can do none otherwise, then vpon recital of true and holy sentences make false conclusions. And who can resist nature, except such as are lead by the holy Ghost. And yet though mans reason cannot blame them in following nature: Neuerthelesse God by his lawe hath ordayned death for such naturall offenders: which lawe Kinges, Princes, and rulers of Nations Countreys and Provinces ought to obey and execute, as God commaundeth in his Lawe, how iustice from him ought to bee executed, saying, * Whyme Eye shall not pity a false Prophet, Preacher or teacher, thou shalt not kepe secret his false doctrine: but accuse him by order that hee may dye the death: thou mayst shew him no mercy: * Christ Iesus came not to

Deut. 17. 7.

Read the
Chapter.

Mar. 5. 17.

18.

Luc. 16. 17.

111 D

break

breake one iot of this Law of Justice: but to fulfill for his elect, that which was not in mans power to doe, & so to make an end of the ceremonies of the Law, which were shadowes of good thinges to come, even figures of the comming of the Messiah, who came to doe his forepointed office, to redeeme the miserable state of mankind in his elect whom God saw ly weltring in their owne blood past recovery by his owne strength, which was the fall of Adam whereby all mankind was damned body and soule. And then God had compassion and shewed mercy on whom it pleased him, that is to say, on those whom hee had forechosen and forepointed. For it was Gods pleasure to make Adam of such miraculous completion, quality and freedom of will, as hee put it freely in his own power and choise, to keepe or leaue his blessed state: to obay or disobay the holy commandment. And further of a fatherly loue God forewarned him by a terrible threatening, to feare him from offending: And then seeing Adam would and did wilfully offend: God could doe no lesse of his iustice having spoken the word, then executed his terrible forethreatned sentence, once for all vppon Adam and his posterity for ever.

Col. 2.15.

Ezec. 16.6.

Exo. 33.15.

Rom. 9.19.

* The holy Scripture the word of God, which is as true as God himselfe, hath concluded all vnder sinne, which conclusion was decreed in his eternall counsell before this world began. And altho bring the rest of his eternall purpose to his forepointed end: to haue iust matter for himselfe to shew mercy and execute iustice.

Ga't. 3.22.

Behold the profit that Adam got by knowing good and euill, which two wordes among others, are too too much abused. Albeit written: woe bee to them that speake good of euill, and euill of Good, as the Papistes doe prayse and exalt the Popes religion, and dispraise the holy seruice of God and true preaching of the Gospell: They put in darkness to bee light, and light to bee darknes: therefore woe to them & all other wicked sectes. For good & euill shal remayne vntill the worlds end: and shal bee rewarded in euerlasting life or death

Esai. 5.20.

death either with ease in ioy, or els with payne in sorrow for
euer. As for the abuse of those wordes good and euill, I wil
onely name them, as a good man, a good horse, a good dogge,
and il man, &c. what soeuer pleaseth our fancies we cal good
and the contrary we call euill. So that as our affections do
moue and lead vs: euen so wee vse to abuse those wordes
good and euill, with all other benefites of God.
But my definition of good & euill before God is the keeping
and breaking of his holy commaundments,

For what soeuer God willet and commaundeth man to
doe the same is good to be done in thought, word and deed.
And the contrary is euill: that is to say sinne or wickednes.
Good and euill are otherwise expessed by these wordes ver-
tue which commonly is whatsoeuer is good: I liken to a fair
tree hauing many boughes, laden not onely with pleasant
and sweet smelling leaues, but also with most delicate and
Contrariwise, vice which signifyeth what soeuer is euill: I
liken also to an ill fauoured tree hauing as many boughes as
vertue and heuier laden: but both the leaues and fruit are
ful of deadly payson: most horrible to behold, and lothsome
to the tast, of all that truly feare God: And yet to the ungod-
ly as pleasant and delicate to their sense, as the fruit of vertue
to the godly: because gods elect which are the godly, are ey-
ther holden vp, or repled when they haue fallen by the mini-
stery of the word working by the power of the holy Spirit
given vnto them from the Father and the Sonne.

2 Tim. 2. 26

lam. 4. 7.

And the reprobate which are the ungodly, are throwne downe
and kepte vnder, by the ministry of Satan and their owne
lustes, to whom they are captiues. And yet wee are exhorted
to resist the Diuell and hee shall flee from vs: resist him by
committing our selues carefully and hartely vnto Gods pro-
tection in the name of his welbeloued Sonne, by the fayth in his
worde and promises: by humble obedience to his holy lawe,
precepts, and ordinance: by prayer, fasting, almes deedes,
and charity to all. For by those meanes wee are willed, to
make out our saluation, with feare and trembling. For if

Phili. 2. 12.

1 Pet. 4. 18.

the

DEVILS KINGDOME.

the righteous be scarcely saved, wher shal þ ungodly appeare?

Not that our doing the forenamed woorkes, should any way deserue our saluation: but being done of vs, they are the fructes of our fayth and loue towards God and our Neighbours, which are the things commaunded by our sauiour Christ, when hee sayde, * Let your light so shine before men that they may see your good woorkes and glorifye your Father which is in heauen. And yet must we not do those woorkes to the entent to be seen & praysed of men, but chiefly for the loue & obedience we owe to God, & to geue good example to others.

And wheras Saynt Peter sayeth if the righteous be scarcely saved &c. hee meaneth not that Gods elect are in his sight at any time in hazard of theyr saluation: but in theyr own consciences to themselves, it seemeth þ they are saved with great difficulty: they considering theyr manifold finnes, and often wauering in theyr faith, whē they see what is in themselves.

And no merueile though they stagger at the assaults of Satan, for hee presumeth sawely, * without bidding, as it seemeth among the holy Angels into the presens of God: much more dare he enter into the corrupt silly mindes of mankinde, to dispute with theyr soules for life and death: charging them, with those things which theyr consciences cannot deny: As Idolatry, Blasphemy, Periury, Murder, Adultery, Fornication, Theft, False witness, Pride, Disobedience, and what soeuer vice els.

Now it is most true that Satan doth challenge euery soule of mankinde by the seuerer iustice of God (because no man liueth without sinne) euery soule by Adams fall is condemned. Now if the soule of man reply confessing his finnes and in repentance alledging the merites of Christ Iesus thereby to bee saved: Satan will reioyce and say, nay that cannot be, for thou hast so little esteemed of him and his precepts that hee cares not for thee, * for thou cryest and hee answers not thy soule, * Behold thou art tossed like a waue of the Sea, thy fayth is between hope and dread: therfore thou canst receaue no pardon at the Lords hand. And with infinite numbers of such

Mat. 5. 16.
Iohn. 14. 23

Iob 1. 7. 22

James 1.
Psalm. 77.
Haba. 1. 2.

GODS MONARCHIE.

Ephes. 6. 11 Disputations, and assaults, Satan hath, both now and euer
 Shall in this life vex the very elect of God. * Therefore put
 on all the armour of God, that you may bee able to stande a-
 gaynst Satan, for we wrestle not agaynst flesh and blood, but
 agaynst the world and the Deuill, into whose power God ge-
 ueth the wicked and disobedient.

Rom. 2.

Saynt Paule telleth the causes at large: * The wrath of
 God is reaueled from Heauen agaynst al vngodlines of men,
 which with hold the truth in vnrightheousnes. For as much
 as that which may bee knowne of God is shewed vnto them,
 euen the inuisible thinges, that is, his eternall power and
 Godhead, are seene, by the creation of the worlde, being con-
 sidered in his woorkes, to the end that men should bee without
 excuse: because when they know God, they did not glorifye
 him as God neyther were thankfull: but became vayne in
 theyr ymaginations, theyr foolish hartes were blinded, full of
 darkenes: when they professed themselves wise, they became
 fooles: As men do in these dayes, as often as they do any
 thinges of themselves without the counsell of Gods woord,
 without the which there cannot bee any thing well done.

Ephes. 4.

So were they blinded, that they turned the glory of the in-
 corruptible God, into ymages, not onely of corruptible men:
 but also of birdes and fower footed beastes, and of cecaping
 thinges, euen vile wormes, wherefore God gaue them ouer,
 into theyr owne lustes, (that is into the power of Satan) to
 all uncleanes: to defyle theyr owne bodies betwene them-
 selues, turning the truth of God into a lye, worshipping and
 seruing creatures, forsaking the creator, which is most holye
 and blessed for euer Amen.

For these causes God gaue them into vble affections, so
 that the woemen did chaunge theyr naturall vble into that
 which is agaynst nature: and the men lyketwise left the natu-
 rall vble of the woemen, and burned in theyr lusts one towards
 another, so that man with man wrought filchynes, and recei-
 ued within themselves such recompence of theyr errors, as
 was meete: for as they regarded not the worde of God: euen
 so hee

so hee gaue them vpp into a reprobate minde: for a further punishment of theyr disobedience: euen still proceeding from euill to worse: to be full of all Unrighteousnes, Infidelity, Pride, Idolatry, Blasphemy, Adultery, Fornication, Murder, Theft, Malice, Enuie, Conueteousnes, Debate, Deceipte, taking all thinges in ill parte, Backbiters, Haters of God, Doers of wrong, Proude boasters, Inuenters of euill thinges, without naturall affection, merciles, neuer appeased, which men though they knew the lawe of God: that they which comit such things are worthy of death, yet not only do the same themselves, but also fauour those others that do them.

Beholde it is a double fault, not only to do euill, but also to fauour them that do euill. Yet suerly that is the nature of wicked folkes of what degree so euer: euen to fauour such vices in others, as are in themselves. For if Daiesstrates were verteous and zelous of Gods holy religion, such horrible vices as a foresayde, could not escape unpunished.

Therefore Daiesstrates and al officers, ought to take heed, howe they fauour, pitie, and helpe offenders agaynst Gods lawe.

For it is very probable that they are infected with the same vices, which they fauour in others, I meane specially those vices, for which Gods law commaundeth death: which should not passe without some kinde of punishment where Christian gouernours liue, vlesse it doe evidently appeare vnto them that fauour shewed vnto the offender would make more to the glory of God, and common benefit then the punishment which the offendour shoulde sustayne: By this recitall of the first to the Romaynes, it appeareth at large, for what causes God forsaketh such as feare not him: and wherefore he casteth them of into a reprobate minde, into the power of Satan, as captiues to bee ledd of him, from euill to worse, Euen till they come to theyr better destruction.

Oh that men would therefore feare the Lorde, and shew forth his wonders among the children of men doone by his

GODS MONARCHIE.

Eccle. 3. 14.

almighty power. * Who euer hath, both now, and euer had
do his manifold and wonderfull workes: purpolly that men
should feare him. For he punisheth synne by sinne, and man-
kinde by his owne inuention and abomination: As when
some by weltring in theyr owne sinne and filthyness, proceeding
still from euill to worse, euen that is Gods iust punishment
to geue them ouer to Satan, to harden theyr hartes by their
infidelitie, pride and disobedience, to set theyr affections so
greedely one some wicked purpose, that no counsell may per-
swade them nor argument remoue them from committing such
wickednes as shalbe to theyr owne confusion wherunto Sa-
tan doth chooue and pushe them forwarde, by such intricate
subtilties of pleasant enticementes: or by such frantick fumes
of cankered malice, that they shall haue no power to foresee,
theyr imminent dangerous mischiefe nor beleue it, though it
bee foretold them, by theyr dearest frendes: And albeit per-
haps that by a dyne foresight they be moued to mistrust the
sequell and so to feare the perill, yet shall they not auoyde it.
So incomprehensible are the intricate and secret meanes
wrought in the by secret working of wicked spirits: by which
God punisheth sinne by sinne: Euen by mans owne inuenti-
ons and abominations. Sapiens. 12. 13.

As for example, when King Saule had committed that hor-
rible sin of disobedience agaynst God: (not of malicious, pre-
sumption, as diuers of the wicked do, but of a sorrishe deuotion
such as papists call good intent) hee fell dayly from euill to
worse, vntill the spirit of the Lord departed from him, and he
left to the counsell of his owne will: then the which plague

Iere. 70. 14

none can be greater. For * man is a beast in his owne know-
ledge being in honor, and abouting in wealth and casting of

Psal. 49. 21.

the feare of God, * David compareth them to beastes that
perish, for indeede they are in worse case, then any brute
beast when they want the feare of God.

Sam. 16. 13.

14.

Marke what followeth, * the spirit of the Lorde came v-
pon Dauid. And the spirit of the Lorde departed from
Saul: and the Lorde sent an euill spirit to vex him. Note
it well

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it well. the euill spirit went at Gods commaundement. God sent him, by which it is euident, that God sometime so dealeth with such as geue themselves ouer to follow theyr owne lusts namely that for their iniquity, he taketh away that portion of his spirit that hee had geue them and sendeth an euill spirit to vex them: to auoyde that heauy iudgement we must continually fight agaynst Satan and his adherents spirituall and carnall: looking vnto Christ Iesus our captayne and finisher of our fayth by whom only wee ouercome.

*Examples
how God sendeth both
good & euill
Spirites.*

Heb. 12. 1, 2

For without him wee can do nothing, wee are not able to resist Satan except the holy Ghost strengthen vs, neyther can we do any other good thing not so much as * to think a good thought.

Iohn. 15. 5.

2 Cor. 3. 5.

Also this example proueth that God moueth, appoynteth, and directeth some tyme the euill spirits to seaze vpon such as neglect to feare, loue and to obey him: to punish their former sinnes, by making them afterwares to commit greater euills: As King Saul did afterwards in asking counsell, and seeking helpe of Witches, Enchaunters, and Sorcerers, when the spirit of the good Lord was gone from him.

Thus wee see, when man forsaketh God by disobedience: God forsaketh him and leaueth him to his owne corrupt will: And then forthwith they are in the snare of the Diuill holden at this will. Oh that men would therefore, with reuerente loue and humble obedience, feare this almighty Iehouah and passing wonderful God, and pray to him hartly in the name of Christ Iesus to geue them a feruent desire of welldoin, according to his word and grace, to be sorry when they do the contrary: which feruent desire of welldoin and hartly repentance for ill doing, sincerely exercised without Hypocrycie toynd with true fayth in Christ Iesus, is sufficient to saluation.

2 Tim. 26.

* If so heere is not onely the fulfilling of the lawe, for all that truly trust in him: but also the very * lambe of God that taketh away the sinnes of the worlde. That is to say, the sins of worldly people, such a sonny as God before hemade the worlde did choose & forepoynt to be saued by Christ Iesus.

Rom. 10. 4.

Iohn. 1. 19.

Thus we see by that which was done to king Saul, king Ahab and others mentioned in holy Scriptures, that men are moued, led, and gouerned often by euill spirits. And albeit there appeareth a certayne feeble desire of wel-doing in some men: yet doubles the same neuer commeth to perfection of true godlinesse, except the holy ghost worke it: yea there bee many that seeke * to enter in at the strait gate, and yet but few that find it.

Math. 7. 14.

Gen. 6. 5. 8.

21.

Because * mankinde (flesh and blood by sinne corrupt) is naturally altogether inclined to euill, not able of himselfe to thinke a good thought. In such wretched state was mankinde wrapped by the fall of Adam. Neuerthelesse so many as heretofore haue had, haue now, or hereafter shall haue grace to follow effectually in Christ Iesus: they no doubt haue are, and shall bee renewed by him, and made agayne the pure image of God, children of Salvation, more perfect then in their first creation. And that by reason of election, whereby they are established neuer to fall agayne into damnation, into sinne they fall dayly, * yet though they fall they shall not be cast away: for the Lord in mercy recovereth them. But all the rest whom God hath not chosen remayne still in the pollution of Adam in Satans captivity, how high and mighty on Earth soeuer they bee.

Psal. 37. 24.

Behold here the reason why * every creature of mankind ought to feare and tremble, in the presence (which is every where) of our eternall and almighty Monarch of Heauen, Earth and hell: to craue his fauour to fight vnder his mayne standerd (armed with his grace) which is his holy law.

And although it is impossible for mankinde of his owne strength to obserue the law as it requireth: yet it is a speciall note of Gods fauour (vpon whom soeuer) to haue a zealous desire to keepe it, and a sorrowful mynd in breaking it.

Therefore.

*Let curious heads and tatling tongues,
leane of their iangling talke*

And

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And humbly stoupe vnto the Lawe,
wherein God bids them walke:

For although sayth doth iustify,
and not deedes of the Law,

Yet hee that will not doe the deedes,
Shall cough himsefse a daw.

For wee are bound to loue vnder the law, and yet not to trust that wee are saued by the Lawe. For it is playne that by* the workes of the Law no flesh shall bee iustified. Indced, Galat. 2. 16. the promise of God preuenteth the Law: for if the Law could giue lyfe to Saluation, then no doubt it shoulde saue those that could kepe it, and put theyr trust in their deedes, but all was concluded vnder sime: that the promise by sayth in Christ Iesus might be perfoymed to them that beleuee. 3. 21, 22.

Euery one by nature hath faith to beleuee, such thinges as 2 Thess. 2. 9 they reade, heare, and like. Yea * Satan shall worke lying signes and wonders, and God shall sende on the reprobate wrong dilusion, that they shall beleue lyes. But to haue this speciall sayth in Christ Iesus to saluation, is only incident to those whom God hath chosen in Christ Iesus to himsefse. 10. 12.

Now because none but God onely knoweth whom he hath chosen to haue this speciall sayth: Therefore it is euery one of mankind their part and duty, with reuerend feare, to craue it of the Lord. And let none be in dispayre, to obtayne: for our Lord Iesus hath promised that what soener good thing is asked in his name, his heauenly Father for his sake wil graunt it. * Aske and yee shall receaue, seeke and yee shall finde: knocke and it shall bee opened vnto you, &c. * If any lacke Matt. 7. 7. wisdom, let them aske it of God, and wauer not, for he that Lam. 1. 5; doubteth to receaue that he prayeth for, shall receaue no goodnes at the Lordes handes. For the promise is made on that condition: * what soener yee aske in prayer in my name: if ye Mat. 21. 22. beleue yee shall receaue it. Fides est: Herein let euery one examine donū Dei. themselues, whether they haue in themselues such stedfast faith as doth assure them to inioy that they pray for, so that of necessity

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necessity wee must beleue or bee damned.

John. 15.7. For our Saviour sayeth, * if you abyde in me and my words abyde in you: aske what you will and it shalbe done for you.

The contrary is, yf wee beleue not, if we abyde not in him, and his worde abyde not in vs, wee can receaue no Heauenly grace, at the Lordes hand: sauing such as hee geueth in common to all without asking: And Saynt James telleth the cause why: for that wee aske amis, good things, and receaue them not for want of fayth, or els things to consume vpon our lustes: And therefore not incete for God to graunt nor yet for vs to receaue.

The consideration of these things, are to put vs in memory of our fond ignorance or slouthful negligence, or beastly wantonnes, & especially of our passing vrgent necessitie to craue Gods fauour and holy spirit to direct vs from time to time. And then our harts shall vnderstand, what good reason King Psal. 51. 11. David had to pray, * Lorde take not thy holy spirit from mee.

For as long as there is in vs any desire of welldoing, as a wishing to kepe the lawe: a lothsomnes of illdoing, and a sorrow for our offences: by those tokens let vs assure our selues, that the spirit of the Lord is in vs, and is loth to departe from vs, but striueth still to get the greater place in our minds and put Satanto the lesser: For of this, let vs assure our selues: temptations of the flesh and the Diuill will euer haue place in our mindes, while wee are in this life: And at our death Luk. 11.27. will not depart, untill * hee be thrust out by a stronger who 16. 22. euen by Christ who worketh in vs by the holy Ghost.

Satan is the strong man that possesseth the houses of mens mindes, and Christ our Saviour is the stronger, which deliuereth the soules of his elect out of Satans power, and putteth Satan from his possession.

So let vs pray that God take not his holy spirit from vs, whē Sam. 11.9. * Nathan the prophet reproveth K. David, thereby calling him to repentance he perceiued very wel that the spirit of the Lorde by the corrupt nature of man was kept vnder while he followed

followed his fleshly lusts and adultery, and his devilish desires, to cover his filchiness by murder.

For when folkes of purpose to serve their lusts, cast off the fear of God: then their lusts with the evil that governeth them, leadeth al the on from evil to worse and makes them to heape sinne upon sinne to their bitter destruction, except Gods mercy reclaime them. Into these temptations they fall not by chance, fortune, or al adventures, nor yet alone by Satans owne will: For God hath him so much at his beck, that neither he nor his angels, can goe when, where and to whom they list: but when, where and to whom they are sent. For ¹ Sam. 16. 14 the Lord sent an evil spirit to bereave King Saul. And the Lord sent an evil spirit to deceaue King Ahab: euen a lying spirit into the mouthes of his iiii. prophets, whose perswasion he followed (in despite of Acheras to his owne destruction), and so it was forepointed of God.

By these and such lyke examples of holy Scriptures, it is evident that God sendeth the spirites both good and bad, to whom it pleaseth him, in whom is no partiality, Princes and Subiectes are equall in his sight. The Lord careth for all alike: sauing they that abuse an crosity shall haue the greater punishment.

Whereouer wee reade in holy Scriptures of many evil and vncleane spirites, that in euery age haue diuersly vexed many people by sondry qualities: Some to commit blasphemy, idolatry, perjury: some murder, adultery, fornication, theft, some dyghness, frenzy, and better madnes. And some to dispayre of theyr saluation, and so destroy themselves: and of these and such lyke wee haue examples by dayly experience. All which miseries, with other infinite wicked and carnall motions, are not strange: but euen such as by Gods ordinance, followe the corrupt nature of man, as punishments for his infidelty, wile and disobedience: euen by sinne to punish some through mans owne inventions and abominations.

Therefore Gods predestination his forepointment of some to saluation and some to damnation, ought to bee familiar to

all men; and neither more, nor less; because it is an infallible truth, declared and taught by the word of God; from age to age; shining by the whole disclosure of his holy scriptures confirmed by the books of the law & the prophets, of the new Testament; by Christ Jesus himself: the doctrine thereof confirmed by miracles, and sealed with his precious blood, and afterwards by the miracles and blood of his Apostles and Disciples; and after them, likewise, by an infinite number of Godly men and maidens, suffering death by divers torments for the confirmation of the same.

And it is no small effect nor notable part of the glad tidings which the Lord hath commanded to be preached to all none excepted, but to all such as of a malicious will doe refuse it, & for a witness against such. The Apostles were commanded to shake the dust of their feet and depart from them, because it shall be harder with such stubberne malicious, in the day of judgement, then with the house of Sodom and Gomorrah.

Therefore it ought not to be kept in silence, but freely preached every where: for by that means the prayer of King

David, and all the left of God is to be obeyed. That his way may be known upon the whole earth, and his saving health among all nations. This forepoyntment of God is a secret, which God hath hid from the most part of the wise

and learned of the world; and hath opened them unto the poore and simple soules. This is the secret which in other ages was not opened to men, as it is now revealed unto

his holy Apostles and Prophets. The secret that God had chosen the Gentils before the world began was kept close until it was revealed by the Gospel preached.

Then called hee the Gentils with an holy calling, not according to their imaginations, but according to his own purpose and grace which was given the through Christ Jesus before the world

was: given to them is not to all in generall, but especially to those that rightly beleue in Christ Jesus. For all men have

not faith. And without faith it is impossible to please God. Naturall faith (as some speake) is in all men: but faith to salvation.

Saluation is speciall to Gods elect: Every good gift is from God. * What hast thou that thou hast not receiued? hast thou sayd to saluation? Then thou hast receiued it of God, for all men haue it not. For no man can come to the Father but by the Sonne. * And no man can come to the Sonne, except the Father draw him. Iam. 1. 17.
1 Co. 4. 7.
Iohn, 14. 6.
Iohn. 6. 44.

It is giuen to some of Gods elect (though not to all) to know the secrets of the kingdome of Heauen, but lets not giuen to any of the reprobate to know them rightly. * Their hartes bee hardened and their eyes bee blinded: how doth God blind the Eyes of his refused people: even by the ministry of Satan called the God of this World. Mat. 13. 11
Esai. 6. 9. 10

Therefore if the Gospell be yet hidden. * It is hidden from them that perish: of whom the God of this World hath blinded the eyes of their myndes: so farre as they despise Gods most horrible saying, if Gods predestination bee such, as every man is elected or reiected before the world began, then if I bee elected I shal bee saued: If I bee reiected, I shall be damned: what saile it what I do: why should I not do what I list, and take my pleasure in all thinges while I am here: or why should I fast, pray, giue almes, obserue the Law, or doe any goodnes, seeing it helpeth not to saluation? These are motions of the Spirit: what Spirit: of Satan, not of God. 2 Cor. 4. 3.
wicked questions.

For these and such blasphemous argumentes, procede not from a corrupt mouth only as from a mere man, but as from one possessed by the diuill, which holdeth him captiue from beleeuing and obeying the truth. In such the Spirit of God is not for a time, while they commit wickednes: as it was in King Dauid while he committed Adultery and Murder: but through repentance wrought in such by Gods grace, the holy Spirit ouercometh and sheweth it selfe: And then such se them selves as King Dauid did, what they were while the Spirit of the Lord was as it were absent, or stayed his wooching to direct them.

Now if such lewd people as before mentioned could beleeue the

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the holy scriptures, and content themselves with the true interpretation thereof: as though they should find this treatise by Gods true experience to be the infallible truth of the eternall almighty and most glorious God the only Monarch of Heauen and Earth.

GODS ETERNALL PURPOSE PRO

ued by the holy Scriptures, and how by his will each thing is brought to his forepomed end.

CHAP. 7.

Ephes. 1. 4.

5. 11.

2 Tim. 1. 9.

Titus 1. 2. 3.



Test that God hath chosen and blessed, at & sayethfull in Christ Iesus, before the foundations of the world were layde: and did forepome them, to be his children adopted in Christ Iesus, in whom and by whom, hee hath opened vnto vs the secretes of his will according to his good pleasure, purposed in him selfe, before hee beganne to frame the world. And it is playne, that God deuiderh, if I may so speake his wil, in respect of vs one part thereof is reueled in his word by holy scriptures: whereof (with reuerence vnder correction of the same, we may boldly speeke.

Rom. 9. 22.

Match. 20.

13. 14. &c.

The other part of his will, is secret to himselfe, by which hee purposed in himselfe, to haue matter to worke on, to exercise both mercy and iustice: euen to prepare some vessels to honoz and glory, and other some to dishonoz & destruction. the depth of this secret passeth mans reason to finde out: Therefore wee must leane it to God and say, his will be done. For indeede hee is the righte Lord of the vniuers, that may geue great wages for litle seruice: And small rewarde for long attendance and hard labour. For hee only and none but he, is the righteous Lord, that may iustly say: I will do with mine owne as I list.

Exam-

Example touching his predestination. As a perfect workman, pretending to builde an house, hath conceived in his minde before hand, the Idea or perfect image of the whole plot which hee pretendeth, which euery corner, member and member, as it were already wrought in perfection: Euen so, this eternall and almighty Monarch of all power and dominion: the getter of knowledge, conuincing artes, sciences and perfection of the same: euer hath, hath and euer shall haue, all the plots of Heauen, Earth, and Hell with all theyr contents the very beginning, midst, and ending, of all and euery thing, that euer was, is, or shalbe done, from euerlasting to euerlasting alwayes present in his sight. For with him there is no distinction of tyme, past nor to come: but the time present only, distinction of times are for Angels, Deuilles, mankinde and other creatures which had beginning, but not for God without beginning or ending.

Wherefore it is most true, that God did foresee, forepointe & from euerlasting or dayne, the beginning, midst, and ending of all whatsoeuer, was, is, or shalbe done, in Heauen, Earth, and Hell, from euerlasting to euerlasting. Who so denieth this, both not onely deny his almightines: but also affirmeth that God hath lesse knowledge, lesse foresight, lesse inuention, lesse power and lesse prouidence, then he hath geuen to mortal man whom he hath made.

But these thinges following are manifest and true, by holy scriptures: that God for the accomplishment of his eternall purpose, made by his worde the first Adam to rise out of the Earth and become flesh and blood, in all puritie and innocency, endowed him with discretion, wisdom, and vnderstanding and a reasonable soule in freedom of will, for other wise hee could not haue bene the ymage of God. And it pleased God to create him of such miraculous complexion, and innocency in such freedom of will to bring che rest his eternall purpose to his forepoynted end. And therefore hee left Adam alone to him selfe at his owne free choyse, to keepe or leaue his blessed state.

Gen. 1. 17.
17.

Therefore the punishment which God foreordained if hee should offend was iustly executed vpon him and his posterity for euer.

Because he did not wholly esteeme, and in wantonnes wilfully breake Gods holy precept.

Yet wee may neither say nor thinke that the fall of Adam, hapened by chance, or inuincible to God, least we deny his almightines for soom a sparowe falleth not to the ground without his will, much more

Luke 12.7. Adam could not fall without his will, man is of more valew then many sparowes.

Therefore Adam could not haue fallen, namely so terrible a fall, except God had decreed it, for nothing is don which he could not let if it pleased him. Therefore it was his will & forepoyntment to accomplish the rest of his most holy purpose, Satan being his instrument, who before was ordayned and fallen to the same end.

Rom. 8.28.

And yet was Adams fall, wholly through his owne faulce, and all to the end that God might performe the rest of his & eternall purpose, & to redeeme agayne of the damned seede of

29.

1 Cor. 15.

Earthly Adam, those whom he, before the world was, had chosen and forepoynted to saluation.

45.

Rom. 8.3.

And to that end, & hee sent the second Adam his only sonne from Heauen of his owne substance and nature to take vpon him our flesh, to condemne

John. 3.3.4

sinne in the flesh for them whom hee had forepoynted, to bee newe borne agayne by fayth in the seconde Adam Christ Iesus.

Secondly God hath ordayned, before the world was, the meanes and the matter, how euery thing should come to his forepoynted end, and how many should be saued and damned, and which they bee is only knowne to himselfe aboue. And to that end hee subiected all mankind, vnder his royall lawe, saying to all, do this and linge. Which lawe is not in mans power aboue to obserue as it requireth.

Luk. 10.25.

Leuit. 18.5

Hebr. 7.19.

Therefore the lawe bringeth nothing to perfection. For it was geuen to Mose and by him to the people to keepe them in euill order and honesty of lyfe: it was not geuen to iustify to saluation, because none can obserue it as it requireth.

Therefore

Therefore by very justice (secondly) it is concluded that
 Jesus Christ came to bring grace and Gal. 3. 22.
 truth and satisfied the rigour and straghtness of the law, John. 1. 17.
 and made the reconciliation between God and man; such for Tim. 2. 5.
 those, so many as hee had chosen and foreprepared before the
 world was, to be his sonnes adopted in Christ Jesus, who is Rom. 4. 25.
 the elder brother of all the sonnes of God, and hee by nature
 to the whole Monarchy of Heaven; and Church; and world.
 Thirdly we see, feel, and understand, that our good God
 hath made this world with all the conveniences for mans use, and
 prepared it in readiness before his creation, as if hee had of the
 Earth and every man to his power, for the children of
 holiness. And albeit God gave man all necessaries before
 he was able to ask: yet was it his good pleasure also to com-
 mand man to crave it of him: as though it seemed that he
 cared for all alike: because no man can knowe by anything Sap. 6. 7.
 that happeneth in this life, whom God hath chosen to salvation, Eccl. 9. 1. 2.
 for it falleth to the Sonly as to the dogonly: And so it seemeth
 hee loveth all alike. But certainly it is not so. For he hath
 a speciall care for his elect: whose wronges he will revenge
 upon the wicked worldlings, who are his enemies. Luk. 18. 7.
 And commonly he keepeth whom he hath chosen to saluati-
 on, under correction in this world: because they should not be
 condemned with the wicked of the world. Therefore he en-
 dueth them with his holy spirit, keeping them in his faith,
 feare, love, and obedience, by his fatherly correction, by exer-
 cising them in troubles and afflictions, which he doth to them
 of speciall love and favour, albeit flesh and blood cannot so
 take it, yet certainly both the Lord loveth hee earnestly: and
 scourgeth every sonne that hee receiveth, therefore if we live Heb. 12. 6.
 without correction, whereof all are peccators, then are we read all the
 chastised and not loved. Chapter.
 And although salvation is not gotten by observation of the
 law: And although God ordeyned all necessaries for man
 kinde before hee was able to aske it: yet seeing it is his good
 pleasure, to commaunde mankind to love and desire to keep
 the

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the lawe, and that wee should in prayer stand all good things
as his benediction, in the name of Christ Jesus: that horrible
monsters and matched flanes to Satan should bee betwixt
should dispute the case, or think it wiser to lye under the lawe
or needlesse to pray for these things which commonly man
kind receiveth, such those in generall which neyther pray at
all: nor knoweth the right way how to pray.

As though they that have abundance of riches and riches,
whereby they enjoy all necessaries, had no need to pray for
they daily bread, because they have it already as though they
were needles in the lords prayer to say, thy will be don, because
it is knowne to all, and most certainly true, that his holy will
in all things in all places, in all times, unto all his purpos-
es shall thoroughly be performed, and all his enemies shall

Therefore they that have the true faith, feare and love of
God and seeke they salvation in Christ Jesus, will never be so
folish as to haile of Gods secret workes, and to demaunde
why he hath done this or that but they will humbly submit all
the deuites of theyr wits, reason and understanding, unto his
most holy will and craue his mercy in Christ Jesus: in whose
name he hath promised what soever is necessary for mankinde
to whomsoever shall aske it in true faith: which none can do
without his speciall grace.

Therefore it is not only gods reason: but also every mans
lauden duty, to craue all his necessities of Gods patience,
if there were none other profit to be in so doing: but only to
shewe our humble obedience: even that were a full and suffi-
cient argument.

For who knoweth the mind of the Lord, which shall be sa-
ved by him: that secret is to himselfe: so that neyther man
could nor can knowe that of another. Howbeit every man
ought not only to knowe it in, and of himselfe: but also to be
assured of his salvation by the mere mercy of God in Christ
Jesus, which of necessity we must beleue or els be damned.

Therefore let none dispayre: For that is blasphemy agaynst
the mercy of God, but in the name of Christ Jesus let him

craue

DEVILS KINGDOME.

Chap. 7.

traue true repentance and hope suerly to find that he seeketh,
to recouer that hee asketh, and at his knocking to haue the
dore of mercy opened, that in mercy he may receiue his salua-
tion, not for his keeping of the lawe, nor for his owne good
workes, but for the merer merites of Christ Iesus, euen the
Lambe of God appointed before the world was, to take away
the sinnes of the worlde in Gods elect, let vs rest vpon that
which is opened vnto vs by the holy scriptures: for it is
passing folly, worse then sturke madnes, to endeavour to know
that, which the Lord will not haue knowne, wds. who shal be
sated or damned.

For God worketh vpon his owne foundation, which euer
remaineth and hath this sentence for a scale. The Lord knoweth who are his. 2 Tim. 2. 19.
Therefore let all that call on the Lord Iesus, depart from in-
iquitie: and lay hold one mercy onely walke hee neuer so ho-
lyly.

Furthermore the eternall God in the law and the prophets
hath set downe sufficient doctrine how he would be serued in
the congregations of people: according to his owne prescrip-
tion, and not after mans invention: for Moses saith, * you Deut. 12. 3
shall not do euery man what seemeth good in his owne eyes: 12. 8. 32.
* But whatsoeuer I commaunde saith the Lord, that take
heede to do: add nothing, diminish nothing: * For you shall Ezec. 20. 28
not walke after the ordinances of your forefathers: nor ob-
serue their manners, * ye be my frendes saith Christ Iesus: Iohn. 25. 14.
If you do what soeuer I commaunde you: who so can do that
needes doe no more: yet the Pharisees had their workes
of supererogation: In all controversies saith the Lord ye Ezec. 44. 24
shall iudge according to my iudgements, and keepe my
lawes and statutes in all my assemblies: when ye appeare Esai. 1. 12.
before mee: that is when ye come together to the Church
to seruice: who requireth these things at your hands:
what haue I to do with the multitude of your sacrifices: your
inference is abomination: I can not away with your new
moones and soleinne Dayes, it is iniquity, my soule hateth
them.

them. Marke this well. If the incomprehensible maiesty of God (which is here termed his Soule) did hate the Jewish ceremonies erected by himselfe, because they were corrupted by mans fantastickall inventions: How much more doth he hate y^e seruice vnder the tyranny of the Pope which is pretended to bee done vnto God, being repugnant vnto his holy will expressed in his word.

Matt. 7.

And yet meaning the Kinges, Princes, and rulers of Nations, and euen such as professe Christianitie do neglect and breake Gods holy commaundements, and fatherly counsels, for to establish those humayne traditions and inventions, wherewith Satan is well pleased, and lulleth them to sleepe soundly in their errors, vntill God see his tyme, to punish the disobedience with warres, pestilent sicknesses, and contramanding their own deuities among themselves through the malice of their owne malicious minds by Satans working in them.

For Satan is not onely the criticer of mankynd to sinne: but also Gods hangman ready to execute his plagues and punishment for sinne, whensoever it pleaseth God to send hurt to any Nation, State, or Person of his eternal purpose and execution of his iust iudgements. For Satan and his angels are Spirits created for vengeance: which in tyme of destruction shall shew forth the power and wrath of him that made them. Satan and his trayne were created good, and of themselves became euil, and was the cause of Adams fall: and yet not without Gods forepoyntment by their own wilfull disobedience. And in that God setteth his purpose by the ministration of those spirits created for vengeance, the same work in God is both good and holy, because hee is the fountayne of goodnes itselfe, and cannot doe amisse whatsoeuer hee doth: neyther can hee bee the author of sinne in others, because it is not his nature to sinne, neither tempteth hee any man.

Iam. 1. 3.

Whereouer hee is not bound vnder any statute, wherby he might offend, for if hee should doe amisse the offence were to be answered to a greater then himselfe: but seeing their is

none

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none so great and omnipotent as hee: but hee only abbas all and all in all, alwel in almightines, in tender mercy, and by right iustice: as in righteous iudgements (and due executions of the same, therefore hee cannot doe amisse: For hee made his law for his creatures to obserue, and not for himselfe, hee is without compasse of Law, that is his prerogative, and hee that is not vnder the Law, can not breake the Law.

And were it not moze then madnes to pmyne that this almighty and dreadfull God of al power and dominion should not haue out of his owne power such libertie as wormes on earth, I meane Kinges, Princes, &c. chalenge to themselves about the people, for some will not be bound as in the second Plaine, they breake the bandes and cast of the yoke of Gods Law: yet none of their subiectes dare pte in the presence, to call their doings in question.

But such is the aply quality of mans corrupt nature, to be more laury and malapert with the eternall, almighty & most terrible God: then with silly mortall men: wormes in comparison of God.

And as touching Satan and his chlozen, whom God hath refused the things done by them, are not done without Gods appoyntment to serue Gods holy purpose, and therefore in respect of God, those things are good: but in themselves they are extreme euill, as they themselves are.

And what soeuer Satan in his naturall malice woorketh agaynst mankinde, he doth it as the executioner of Gods iust vengeance unknowne to himselfe, and therefore it is the good woork of God by Satans ministry: not that any goodnes can bee in Satan, neither that hee can desire to serue Gods holy purpose: for hee hath neither will nor knowledge therunto, otherwise then in exercising his naturall malice as well on Gods elect as on the reprobate. By which his malicious exercise God serueth his holy purpose unknowne to Satan, as a man serueth his purpose by the natural service of a dogge in killing a coney, or such lyke by the deadly ma-

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lice of his nature agaynst the filly beast to whom the God of nature hath made him mortall enemy and deuourer: & such lyke malice (not without Gods forepoyment) is naturally instilled in Satan agaynst mankind.

Example, A man seth his owne Mastiffe at his owne Swine bring in his owne corne: the Dogge doth his nature in byting the swine, but knoweth not that in so doing hee serueth the mans purpose, which is to feare the swine from the corne. Euen so, God letteth slip Satan and his Angels, his fowle monstrous mastiffe dogges at such his lawles inpye, as neyther regard his rigorous threates of punishments, nor his fatherly promises of rewardes, but exercise they naturall beastly lustes lyke filly swine. And then Satan more furious then all cruell beastes: hauing such lawlesse swine in his power, hee leadeth them from euill to worse for they further punishment. Satan not knowing that in so doing hee serueth Gods purpose (which is to punish such as will not obey his worde) no more then the dogge knoweth mans intent.

Ier. 10. 14.

How knowe ye that? Thus Ieremy saith, man in his owne knowledge is but a beast in the sight of God, for that he knoweth no more of Gods secrets, then it pleased God to open vnto him: neyther is it in man to guide himselfe in the right way, wherbyon I argue thus, as man in his owne nature is but a visible beast: knowing no more of Gods secrets then it pleased God to open vnto him. Euen so Satan is but an invisible beast, and following his owne nature, knoweth no more of Gods secrets, then a beast doth of mans secrets. For prooofe hereof.

Matt. 8. 28.

Luk. 8. 28.

Satan and his trayne feared the wylens of Christ. Iesus, least he were come to be we them before the time: ergo they know not the time when Christ Iesus shall come agayne to geue the generall and last sentence.

And as man hath power from God, by the generall wisdom and gouernance which God hath geuen him, to vse the seruice of dogges or other beastes: Euen so God by his unspeakable power and wisdom doth vse the seruice of Satan and his Angels to punish some in generall from the highest to the

to the lowest of mankinde.

Therefore whatsoever is done by Satan and his Angels in their naturall office: for as much as nothing is by them done, otherwile then God hath forewilled and forepoynted to punish sinne upon all mankinde, both chosen and refused. The same therefore is the good wooke of God by Satans ministry: as hee himselfe in his Angels, and in the reprobate of mankinde, all their doings bee, as themselves are, most detestable euill. Example. To kill a man is a damnable thing: yet to kill a man as the hangman doth by order of Gods lawe after true iudgement geuen, is a righte lawdable thing: albeit the hangman were the perfectest raskall, the vilest slave, and the most horrible villiane in the world: and as there to that he had in doing his office a passing pleasure, and a singular desire to see the mans blode, as the Diuill himselfe hath indeede: yet were his fact in that case both right and lawfull before God & man, because it is the execution of Gods iustice: Euen so is that execution which Satan doth to any creature for punishment of sinne, because he neither doth nor can do any thing more or lesse, then that which God hath forepoynted him as his hangman: And to that end God hath geuen him such power and auctoritie as passeth the conceipt of mans wit. Therefore hee is called the God of this world, and so he tooke vpon him when he would haue had Christ Iesus fall downe and worship him for the glory and vanity of this world. Luk. 4. 5. whiche (according to his lying nature) he called his owne, because sayth hee, it is deliuered vnto mee, and to whomsoever I will I geue it, he is not right heere and Lord of these things. But some time God his minister in sayth matters, for that hee directh him to geue them vnto such as will fall downe and worship him, by obeying his euilcements & fulfilling their owne vnlawfull and filthy lustes.

* In that respect also he is called the Prince that ruleth in the ayre, euen the spirit that ever hath, both now and ever shall worke in the children of disobedience. And notwithstanding all his power and bayneglory, he is but Gods hangman.

Iohn. 12. 31

1 Pet. 5. 8.

man, to execute his secret will, his foreordained and iust iudgement: And in the end shalbe cast out. But in the meane time hee must exercise his naturall office, which is chiefly to tempte folkes for hee cannot of himselfe hurte any creature. And why? Because God by his unspcakable power holdeth him as it were in a chayne: as a manlike dogge that can neither run at Bear, bul, houle nor swine, vntill he be let slippe. And so if God let Satan slippe, his rage passeth the fury of all wilde or mad beastes, extending to deuour all that he findeth for the which hee seeketh as a roaring Lyon. But our good God for his sonnes sake doth lyne Satan his bounds which he cannot passe, hee is forepointed how, where, when, and vpon whom, hee shal extend his horrible crueltie. For God being Monarch of Heauen, Earth, and Hell doth gouerne all creatures: euen Satan and his trayne with a thought. Therefore some he tempteth only, and can do no more, because God countermandeth him, by his grace of resistance in some of those by him tempted.

Some he ouercometh in tempting, to the committing of vile, filthy, horrible, incestuous and most vnnatural factes: as are recited in Ro. as murthering of parentes, blaspheming and utter forsaking of God, worshipping vile creatures in steede of the only creator, which alone all things is blessed for ever.

Of all which abominations, Satan is the only auctor, the enticer, prouoker, mayntayner and supporter: And also by Gods holy ordinaunce and forepointment: hee is by himselfe, his Angels and worldly adherentes the executioner of Gods sacred iustice for punishment of all synne wherof hee is the prouoker.

Satan meaning no more to execute Gods iustice, then a dogge in biting the swine, meaneth to keare them from the corne. For Satans greedy and insatiabie malice is to destroy deuoure, and confounde all by all meanes: And to that end saith S. Peter he goeth about lyke a roaring Lyon seeking to whom he may deuour, & hath his greatest spite at Gods elect against whom

whō he exerciseth his subtilty & earnestly in this world by blinding his adherents both bodily & ghostly by such intricate things as passeth mans skill: working such wonders as should deceaue (if it were possible, & very elect of their saluation: for by his pestiferous enticementes hee hath and doth lead many of the very elect blindfold to the committing of most filthy & horrible factes, as among the auncient fathers, Aron, Dauid, &c. And the lyke is done now, &c.

And yet because they are Gods elect, hee calleth them againe by true repentance, through his mercy in Christ Iesus, otherwise they could neuer returne.

Thus God vseth his owne power by the ministry of Satan working for his owne purpose, as well vpon the elect as the reprobate, to punish sinne vpon both: and sometyme on the elect very severely, for trespasse of their faith, as Abraham, Isaac, Ioseph, Iudith, Bilsham, and Abednego, Daniel, Job, and many others. And sometymes God sendeth lying spirites into men to dreame dreames, and prophesse lies in stead of Gods truth, of purpose to deceaue (such as wilfully neglect Gods wordes and as Beastes vnder of reason fulfill their filthy lustes. Of such it is written the tyme wil come when men for their lustes wil get preachers to their fancies, and not suffer true doctrine but delpee in fables.

2 Tim. 4.3.

It is God that sendeth the false Prophets: and Moses telleth the cause why. For by such meanes. The Lord your God doth proue you whether you loue him with all your hartes, and with all your soules: For you shall walke after the Lord your God, feare him, do his commandements, hearken to his voyce, serue him, and cleaue vnto him: but the false Prophets shall be slayne.

Deut. 13. 2.

Thus by the ministry of Satan God correcteth all, but yet diuersly and sundry sortes in this lyfe. For Satan is Gods executioner to whippe, to scourge, and torment all such as regarde not his holy worde: in such ordinary or extraordinary manner as he hath forepoynted. For by his almighty power and invisible working, Satan and his trayne visible and

GODS MONARCHIE.

and invisible haue their being; mouing; disposition & woorking: for other wise they could haue beene; moued; disposed; nor woorked any thing.

For by the unspeakable power of the almighty Monarch Satan and his angels are pickt and push forward to fulfill Gods secret determinations in the world: which like as men with Bittles & spurs make brutish horses gallop; turning & tossing too and froe almost at their owne pleasure; but God altogether at his owne pleasure.

Wherefore Satan hath power at Gods appointment to send his messengers into all men; so that no man euer was, is or euer shall bee exempted from his assaults and deceitful allurementes. Christ Iesus himself was assaulted by him. Saint Paul confessed that he was buffeted by the messenger of Satan: & that God did it to the end that he should not glory in himself.

2 Cor. 11. 7

We reade that the Apostles were diuers wayes tempted; some with bayne glory; some with desire of reuengement; & euen with fire and brimstone from heauen. Some tempted with ambition to sitte in the highest seates. Some tempted to deny Christ Iesus. Thus wee see God giueth his electe grace sometime to resist Satan; sometime hee maketh Satan giue them the foyle; that they may knowe they stand not of themselves, but by his grace only.

Luk. 9. 54.

Mat. 20. 21.

26. 34

We reade of Abraham and other ancient Fathers howe they haue erred by the subtil deceiptes of Satan; whom God both send of purpose both for tryall of faith and punishment of sinne. Hee sent Satan to Job for tryall of his faith; and constancie; hee sent an euill spirit to beate King Saul for his former wickednes. Hee sent lying spirits into the mouthes of foure hundred of Kinges, Ahabs prophets to the end that through their lying propheties, hee should greedely goe to warre agaynst Ramoth in Gilead: A thinge forepoynted of God for his destruction; in reuenge of his former sinnes: and all by Satans ministery; and his bellicy adherentes, visible; and invisible; to execute his iust vengeance vpon all in generall; namely on such as knowe the will of God

Para. 18. 21.

1 Re. 22. 22.

DEVILS KINGDOME.

Chap. 2. 10

by hearing and reading his holy word, and yet regard it not: such lazy lubbers shall be beaten with many stripes: And of such lawles swine, God leteeth slip his Satanicall bandes. Oh it is a most fearefull thing to fall into the handes of the peruerling God: And yet as often as wee breake any of the ten commaundements, we fall into the handes of the angry God, who for our former sinnes, geueth vs over into the handes of Satan, who maketh vs to heape synne vpon synne, so punishing syn by syn: and yet it is sayd, we fall into the handes of God: which is most true: for as much as Sa-
dath nothing belies Gods forepoyment: as when he was to execute his malice vpon Job, he saide to God, lay thine hand vpon him: that is, ienome to iuyne office on him, so that Satan is the hand, the scourge of God, to punish whom it pleaseth him, eyther for sinne or tralt of sayth. So then if we had the true feare of God setled in our mindes, and our sayth, hope and loue, fixed in Christ Iesus as hee willethe: we should not need to feare Cerberus, nor any other Bug, fawned by false dreames, nor any of the furies of Hell, nor any worldly power, how mighty or tyrannicall soeuer it were.

Luke. 12. 4

Hebr. 10. 31

Therefore it is not without great causes and many necessary considerations, that the true feare of God to saluation, is so carefully, and most excellently set downe, with such commendation in so many places of holy Scriptures: for it is not onely the beginning of wisdom, appertayning to the elect of God: but it is also the totall summe and full perfection thereof. Therefore when people through infidelity, pride, and disobedience, cast off this holy feare of God, then God giueth such folkes over into a reprobate mynde into Satans power to worke all manner of euilles, even with pleasant greedines: And that is the sorest punishment and heauiest burden, that God vseth ordinarily to cast on folkes in this lyfe: euen to withdrow his holy Spirit from the disobedient, and leaue them to their owne hartes lustes, then the which plague neuer can bee greater, for immediatly the Devils as it were possesseth them euen by Gods appoyntment

Rom. 1. 28.

29.

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for hee sendeth euill spirites to such as cast off the feare of God (as hee did to king Saul) to lead such wicked from euill to woorse, by that meane to punish their former sinnes: for in this lyfe God punisheth sinne by sinne, and man by his owne intentions and abhominacions, whereunto hee is naturally inclyned.

And this is most true, that all the euilles committed in thoughtes, wordes and deedes, being most filthy and execrable, before God and his elect, as well Angels as men: done by Satan and his adherentes bodily and ghostly they haue neuertheless, their being, moouing, disposition, and working from the power of God, and are forepoynted, and limited by him, for the accomplishment of his eternall purpose. And of necessity it must bee so, because hee is all in all, and yet in him none euill at all.

For if God did not forepoin: hold and gouerne Satan, and his members visible and invisible within certayne limites: all the euils pretended by Satans working in and by wicked people would bee accomplished. The contrary whereof is found by daily experience: that wicked folke can not bring all their deuillish deuises to their desired end.

And this is most true, that vlesse it were Gods forepointment, it were impossible for any euil to haue either being, moouing or working: for neither good nor euil may be sayd to be vnwares of God, or against his secret will, seeing hee is all in all, and can doe none euil what soeuer hee doth, and is euery way good. and none good but hee, and those whom he maketh, and alloweth for good. And because there is none other chiefe workman then onely this almighty Monarch that worketh all in all thinges, of necessity it must stand, that hee hath forepoynted all that euer was, is or shal bee done, for the accomplishment of his eternall purpose, wth the matter the meanes, and the maner, howe euery thing should proceede, succede, and come to his forepoynted ende: and all to make iust matter for himselfe, whereon to execute iustice, * and to haue compassion and shew mercy on whom it pleased him.

Then

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Then for as much as Satan hath his being, moving, and his power of working from the almighty God, it followeth of necessity that he is limited, by him from whom he receiveth his power, and cannot do any thing, otherwise then he is fore-
 pointed for the execution and accomplishment of his eternall purpose: which no man ought or may call in question, further then is truly to be gathered vpon the right vnderstanding of holy scriptures. And it ought to be so, because his almighty-
 nes hath created, set in order, conserueth, and continually go-
 uerneth all things, in Heau'n and Earth, by his almighty power, & his holy law vnwritten: which some cal the lawe of nature incomprehensible to any creature visible or inuisible. Neuer thelesse he hath subiected mankind during this lyfe
 vnder his written lawe to be obserued of them vppon payne of damnation. From which damnation no one is exempted: Except that one which in no wise can bee subiect, and that is God himself. Therfore whatsoeuer that one God worketh by the service of Satan and his trayne visible and inuisible, and in mans iudgement contrary to the written law: the same in God cannot be euill but euery way good, because it is the per-
 formance of his most holy will which ought to stop all mens mouthes, and it is also the execution of his most righteous iudgements which all people in the end shall obey, will they, nill they. For his holy will and iust iudgement are out of the compas of mans vnderstanding, and euery way beyonde his abilitie: except the man Christ Iesus.

Neither can Satan exercise his tyranny vntill God geue the hypocritical beleuers and other beastly infidels into his power: whom then Satan holdeth captiue at his will, they falling into his snare by following theyr own lustes and affections by which means they are by Satan enticed not only to sinne but also to perishe thereto, so then are they snared in deede and diu'en by Satan to heape sinne vpon sinne: so proceeding alwayes from euill to worse vntill theyr vtter destruction, I meane only those whom God hath not chosen to saluatiō. As Iudas for example, who hauing long time and many wayes

2 Tim. 2.26

used his hypocrisie at length for his further punishment: was
 Luk. 22. 3. solicited by Satan to blaspheme Lord and master Christ Ie-
 John. 13. 2. sus: and for a small plaghe; Satan made him to dyspayre and
 27. hang himselfe for a full reward of all his filthynes and horrible
 Mat. 27. 5. treason: the consideration of these thinges ought to drive man
 John. 17. 12 kinde into the true feare and humble obedience of God saying

Thus it is manifest how Satan worketh sinne by sinne and
 man by his own abhominations: let all people beware therefore
 of Satans sleighes, and subtil enticementes: and of heaping
 synne upon synne: And let them pray to God in the name of
 Christ Iesus, to bee guyded by his holy spirit, for otherwise
 it is impossible for man to thinke a good thought: much lesse
 to do good deedes and keepe himselfe from euill. For all
 good thoughtes are raysed in vs, by the spirit of God: euen so
 2 Cor. 12. 7 are our euill thoughtes by the messenger of Satan and mans
 owne corrupt nature, and yet both by Gods owne forgiuene-
 ment: how doth he in the world of the world? Whom doth he

For as God bring a spirit and the souerayne goodnes it
 selfe hath his spirits & Angels: whose ministry he useth to the
 saluation of his elect, euen so Satan is a spirit, & the extreme
 euillnes it selfe, hath his cursed angels, whose seruice he useth
 to the condemnation of the wicked when it pleaseth God
 to suffer him: how doth he in the world of the world? Whom doth he

*All are of
 the spirit as
 well as of the
 flesh.*

It is nothing too well known, that some wicked scoffers
 at Gods holy religion, do feare and fyre at such simple ones
 as are zealous in the gospell, calling them all of the spirit.
 Yet I say that those feareing Ieslers may also rightly be cal-
 led, all of the spirit. For as the elect of God are led and go-
 uerned by the spirit of God and his holy Angels: And yet
 in such sorte, as God letteth them fall often tymes, by the pe-
 rillous enticementes of Satan and his Angels, to the ende
 they may know that they stand not of themselves: Euen so the
 reprobate whom God hath not chosen, are led & governed by
 Satans his angels: and yet in such sort as God doth very of-
 ten put them in mynd by his holy spirit, admonishing them
 to turne from theyr wicked waies: to the ende that every one
 should

may

may be without excuse the author of his own damnation.

Thus all in generall are of the Spirit. either good or bad: but the reprobate follow the lusts of the flesh, and suggestions of Satan without resistance. In the elect the flesh striveth against the Spirit, and the Spirit resisteth the flesh: so that the Soule as all amazed, is pulled now on the one side, then on the other side, flackering too and froe, yelding sometimes to the good motions: and many tymes to the euill motions & filthy lusts: Now in a litle hope, and then in great dispayre, and all by ignorance of holy Scriptures, and neglecting the knowledge and grace which God already had or hath geuen them.

Therefore let vs labour in good woorkes of charity with fasting and saythful prayre to God * to obtayne the blessing of hearing, belceuing, obeying, and exercysing his holy woord, that thereby we may obayne wisdom from God to discern betweene good and euill: and that most excellent knowledge, and precious gift of God * to trye the Spirites that woork in vs, whether they be of God or no. For this is certayne that the least thought that riseth in mans minde is tryed either by the flesh or by the spirite, and in the same moment tendereth to good or euill in Gods sight. And to choole the good and reject the euill, is the fulsome of all vertuous wisdom: even the precious gift of God which no creature can obtayne of himselfe: for it must come by the free grace and mercy of God through Christ Iesus, being asked in true sayth as he commaundeth * Aske and it shall be giuen you, &c.

Mans naturall state as descended from Adam after his fall was most miserable, and utterly damned, body and Soule, the numbers of mankind onely knowne to God, to mans wit incomprehensible, and to reason more then infinite, out of which greater infinite number the Lord of mercy hath chosen and forepointed a lesser infinite number, which hee hath elected by grace in Christ Iesus. And forepointed them to be adopted in him before the foundations of the world were layde.

glo

I ill.

And

129

11. 30

Luk. 11. 28.

Mark 3. 28

John 4. 24

John 1. 12

1. 10

Matth. 7. 7.

2. 22

Ephes. 1. 4

10. 13.

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And are sealed to saluation by the holy Spirit of promise, which is the earnest of our inheritance purchased by Christ Iesus: euen the same that king Dauid ment when hee sayde:

Psal. 27. 13. * I should vicerly haue fainted, except I had beleued, to see the goodnes of the Lord in the land of the liuing.

And so should now the elect of God saynt daily by reason of the afflictions and miseries which they suffer of the wicked worldlings in this lyfe: if it were not for the hope they haue to enioy the sweete promises of God by Christ Iesus in the world to come in Heanen, which Dauid calleth the land of the liuing. And no meruayle though Gods elect suffer horrible miseries in this World. For * Satan can transforme himselfe into an Angel of light as once he was: Also his captiues the subiectes and wicked folkes by theyr hypocrisy can seeme in the sight of men: as sober, as honest, as vertuous, and holy as the very elect of God.

2 Cor. 11.

13.

Mark. 3. 14

Iohn. 12. 5.

1 Cor. 9. 26.

As Iudas for example beinge of the twelue Apostles, hee did his office, hee preached the gospel, hee wrought miracles, hee seemed outwardly as honest, as saythful, and as holy as the rest, * yea and more zealous then his fellowes, and yet a very hypocrite, which argueth that euen now among those that preach the gospell & minister the holy sacramentes there may bee such Hypocrites as Iudas was. Saynt Paul confirmeth the same in saying, * I runne not as at an vncertaine marke, I fight not as one that beateth the wind, but I bring my body in subiection, least by any meanes after preaching to others, I my selfe shoulde bee reprooued, which argueth that there hath bene euer, are now and euer shall bee such Preachers and Ministers as are not as they would seem to bee.

And by those Hypocrites as well of the Spirituality as of the Laity many of the very elect are abused and enticed to the committing of horrible Crimes manifested vnto men. God seruing therein his eternall secret purpose by the ministry of Satan to the end that none should be able to iudge of his secrets (in the matter of election and reprobation) who shoulde be saued or damned further then hee hath giuen scope by the

holy

holy Scriptures. * No man can iudge of another by any thinge that happeneth vnto men in this lyfe who is loued or hated of God, for hee maketh the Sunne to shyne on all a-lyke. And as the wicked most commonly liue in greatest prosperity, even so among the poorer sort bursteth out the greatest villany: & what secret God hath in that, I leaue to him. Eccles. 9. 1. &c.

Howeuer this pestilent vice of Hypocrisie, is such a canker in the nature of mankind as cannot bee shunned nor auoyded. And by it both the elect and the reiect couer their sinnes from the knowledge of man (but not from God) and prauely and inwardly abuse themselves in body mynde and Soule. And some cary close their filthines but short tyme. Some keepe it long vnscene of man, Yet in some at length it breaketh forth to their vtter shame, wherof some by Gods grace returne by repentance and receaue saluation because they are the elect of God. Some through hardness of hart cast asyde all shame and feare of God, and so ruine headlong into destruction, & damnation. Some enioy the blessing to haue their sinnes couered and forgiuen, yea a speciall blessednes haue they to whom the Lord imputeth not sinne. Psalm. 32. 1 &c.

Is not this a most speciall grace of God, to couer some mens sins that they neuer come to light: haue they not great and iust cause to bee thankfull, seeing no creature can accuse them, but God and their owne conscience. So it pleaseth God to deale with some, and vnhappy are they that enuy the happy state of others, for by the ministry of his holy Spirit hee woorketh reformation in the myndes and soules of some, leading them by true repentance to amendment of life, without being openly detected: * for no man liueth and sinneth not. John 1. 8.

Oh that men would therefore prayse, magnify, and extoll by sayth, good woordes and deedes, the almighty maiesty of this incomprehensible Monarch of Heauen and Earth, and tell forth the woonders that hee doth and hath done among the chyldren of men.

And

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And let those whose finnes God hath couered from the knowledge of men, be very thankfull for it: for it is a sure token of Gods grace, to leade the to repentance. And let those which it pleaseth God to preserve: from doing such beastlines, as in others are manifested to the world: Let those I say especiallly giue humble thanke: in the name of Christ Iesus, because it is a singuler token of grace and election.

For let all men assure themselves of this, that they which doe and take least euill: should doe and take as much as they which doe and take most euill yf God did not let his holy Angels about them, and send his holy Spirit into them to preserve them both from doing and taking euill.

The conclusion herof is, that God is all in all, and consequently doth all in all: otherwise hee cannot bee almighty: which almightines in God no man will denie, being in his right wits: vntill euen Acheil which beleuen no God at all. And the same God is a Spirit which by the ministry of this Spirit, keepeth whom to please him from great offences, and hee pardoneth whom it pleaseth him, of all their offences.

On the contrary part the foule Spirit Satan and his Angels do not onely entice and prouoke folkes to sinne: but are also Gods instrumentes (call them hangmen if you will, for they haue the same office) to punish folkes for sinne.

Example of Gods iustice on David
2 Sam. 12.
1 &c.
As when King David by Satans enticement had committed both adultery and murder: Nathan pronounced Gods iust sentence agaynst him: that the sword should neuer be from his house: A terrible sentence (marke it wel) it was not the plague of pestilence or other sickness which commonly endure but for certayne Weekes or Monthes yet, but it was a most horrible, most pestiferous and continuall plague, of rape, murder, incestuous whoredome, with domesticall and forraigne warres, during the rest of his life: And on his house after his death, by succession, vntill after the death of Christ Iesus: euen to the utter dissolving of Davids house in this world. And who were Gods instrumentes to execute his iust vengeance

vengeance so long in continuance as above. in xl. yeares, no one mortall creature could live so long, neither then nor now, who then I say but Satan and his Angels, working in his members the children of disobedience: in whom * hee being Prince ruling in the ayre, worketh his will according as God hath forepointed and limited him. Ephes. 2.2.

Now marke the meanes, circumstances, and instrumentes both bodily and ghostly, which God useth for performance of his promise, & for the due execution of his iudiciall sentence, pronounced by Nathan the Prophet. *What meanes
God useth,
&c.*

First hee giueth Amnon King Dauids Sonne into the power of Satan to be led into temptation, who stirred by in him an horrible stinking lust of the flesh, falsly called loue: such loue as Horses haue to Hares, and consequently each male beast to his kind. This beastly lust was to rauish his Sister Thamar the daughter of his Father. And Satan did so inflame him, pricke him forward, and torment him with desire to accomplish this lust, that very anguish for want thereof made him sicke and pine away: hee was in the deepe dungeon of Satans prison, * holden captiue at his will.

2 Tim. 2.26

2 Sam. 13.4

&c.

Then another of Satans impes one Ionadab a flattering flatterer, such as seeke their gaine by such filthy practises as well in Princes courtes as els where: hee deuised a fyne hypocriticall meane to accomplish his filthy lust: laying art not thou a Kinges sonne? (as though a Kinges sonne were lawles) & therewithall gaue him this pestilent counsel, to sayne himselfe yet more sicke, to the end hee might haue had soine colour, to craue of the king some meat or drinke of his sisters hand to comfort him in his sickness: meaning nothing else, but as all the wicked doe: even by false policy, treason and tyranny, to accomplish their ravenous desires and filthy lustes, as hee did in rauishing his sister Thamar.

And thus God beganne to plague Dauid according to his promise by the Prophet Nathan, first by the death of the Child gotten in adultery, secondly by rauishing of his Daughter by his owne Sonne.

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And it pleased God to call for these villanies and filthines (which Satan wrought in Dauid's children) his own works. And why? euen because Satan doth nothing more or lesse then God forepoynteth him. * For God sayde, I will stirre vpp euill agaynst thee, euen out of thyne owne house: I will take thy wiues and giue them to another to be abused, behold God sayeth, it is his owne dooing: euen his iustice vppon Dauid.

2 Sam. 12.11

Who being overcome by the suggestions of Satan working in himselfe and others that fauoured Ammon, through foolish affection of fatherly pity, neglected to doe iustice on his vngracious sonne for committing so fylthy a fact in Israel: the which notwithstanding God would not leaue unpunished, and that by an extraordinary meane: because King Dauid neglected Gods ordinary iustice which he putteth into Princes handes to bee executed of them in righteousnes. Marke the consequence.

Absalon king Dauid's darling sonne, boyd also of the feare of God, and therefore captiue to Satan, by Gods forepoyntment, was by Satan moued to reuenge the rauishing of his Sister Thamar, vpon Ammon his unhappy brother: which wicked purpose hee performed by treason, for at a pretended friendly Banquet hee caused him to bee cruelly slayne, contrary to the right order of iustice, which the kinge ought to haue done by order. Thus wee may see how God punisheth sinne by sinne, and men by their owne inuencions and abominations. As it is written * let men knowe, that by such meaures as men offend by such lyke they are punished. * And such measure as they meate to others: the lyke they shall receiue agayne.

Sap. 11.13.

Luk. 6.38.

Then Absalon fearing iustice for his murderous fact, fled to save his life, as nature teacheth in daunger to seek succour to Talmai king of Gethure, his mothers father: And being in exile Satan wrought ill in him, and in those that fauoured him by fained repentance, to seeke reconciliation to the king his father: which thing was brought to passe by

Da.

Satans woorking in him, in Joab the Kinges chieftaync in warres, in a woman and others appointed by Joab for that purpose, to bringe Absolon agayne from exile, to bee a further plagge vnto the Kinge his Father. It is unlike that Joabs meaninge was so ill towardes the King. And yet so was Gods purpose bee keeping the instrument not knowing the sequell of his owne labour. For afterwarde Absolon became a rebell and assayed to put his father from his royall dignitie. All which thinges were done by Gods forepointment to plague Dauid for his secreete adultery with Urias Wife, and murthuring of him being his faithfull servant.

Therefore God by Satans seruice made his Sonne Ammon to rauish his Sister Thamar, and his dearest beloued Sonne Absolon, to kil his brother Ammon: and after to rebell agaynst the King his Father, made him flee to saue his lyfe: abused his fathers Wyues and Concubynes, and shamed not in all the peoples sight in the day tyme, to shewe his going in to satisfy his beastly lust on them, * thinking thereby the better to establish himselfe in the royall seate: therein following the aduise of the chiefest and most honorable counsellier that King Dauid had, Achitophel by name: whose counsell was esteemed with Dauid and Absolon as an oracle from God.

2 Sam. 16. 22

And that all these things were done by the seruice of satan, the text is playne. * Therefore hast thou despised the commandement of the Lord to doe euill in his sight: Thou hast kyled Urias and taken his Wife: Therefore the Sworde shall neuer depart from thy house, because thou hast despised mee, sayth the Lord: behold I will raise vp euill agaynst thee out of thyne owne house, I will giue thy Wiues to another that shall lye with them openly: thou didst it secretly, but I will doe the thing openly before all Israel. And albe it there was neuer but one such Dauid: yet by histories wee see that in euery age, there hath bene infinite numbers of such villanyes, the Father with the Daughter, the Brother with the Sonne, the Brother with the Sister haue committed

2 Sam. 12. 9

Exod. 20. 5.

horrible factes, and all by the suggestion of Satan, by whom God according to his promise * punisheth the sinnes of the perentes vpon the children vnto the third and fourth generation: And that by such secrete and intricate working, that the greatest, the wisest, and best learned, and who soeuer hath most experience: shall not bee able to foresee and auoyde that which God hath once determined. For al that hee hath purposed shall bee performed, either in rewarding in his elect & good workes which hee himselte causeth them to worke, or else punishing in the reprobate the euill workes of the world the flesh and the Deuill.

A little digression declaring how first God established a successiue course in all his promises, works and ordinances from the beginning, which can neuer faile in performance.

Ephes. 4. 10.

13.

For whatsoeuer God spake was immediately extant or in full effect done, as after the creation of all thinges, by his word which immediately was done: he promised that the seed of the woman, should breake the head of the Serpent, which in his purpose and knowledge was lykewyse done. For Christ Iesus being the seed of the woman, hath, doth, & shall weaste forceably out of Satans power (into whose captivity all mankind fell by the sinne of Adam * all such as he had forechosen and forepopoted, from among the rest: and the same purposed in himself before the foundations of the world were layed: so that all the promises of God are in him, yea and amen for euer.

That is to say, Christ Iesus was then borne in respect of God his purpose, the word being spoken for our ioy and comfort. Hee did then preach the gospell for our instruction. Hee did then worke miracles for confirmation of our sayth. Hee was then tormented on the Crosse, suffered paynes equall to the torment of Hell and death of body, and layed in graue, for the sinnes of the world, that is to say, for the sinnes of his elect committed in the world. Hee was then risen agayne for our iustification. Hee was then ascended into heauen agayne for our sanctification. Hee was then comen agayne to iudge the quicke and the dead for our full redemption and glorification. Al was the done in Gods sight, for with him is time past not to come, but onely the present tyme. * God spake and it was done, hee

Psalm, 33. 2.

commanded and every thing had his being. Therefore all the promises of God are in him, yea and amen for ever.

Christ Iesus is the Lambe slayne from the beginning in every age, in this present age, and shall be slayne in every age yet to come of this corrupt world, in his members his elect, his little flocke, to whom the wicked worldlings have ever done, presently doe, and ever shall doe alwayes wrong and violence: And the poore little flocke are allotted to suffer it during this wretched lyfe.

Reuel. 13.8

Luk. 12.32

The multitude are slowe to beleue the promises of God, therefore if holy scripture confirmed by Christ Iesus his bitter passions and wonderfull miracles, bee not sufficient witnesse: if the holy Prophets, Apostles and infinite number of Martyrs wil not cause people to beleue the promises of God and obey the almighty Monarch. Then heare what women can say, and truly affirme by daily experience. God promised Eua for punishment of her infidelity, pryde and disobedience that in payne and with sorrow shee (and consequently & by nature her posterity) should bring forth her children. This promise hath bene found true from the beginning & shall continue to the ending: as all Women of this present age bringing forth Children, must needs confesse: And I dare say they will affirme the same. But the woord of God needs no witnesse to all true beleeuers. And they, that cannot beleue, let them doe as holy Scripture teacheth. Aske of God the Father in the name of Christ Iesus, and it shal be giuen thee, it is his promise that can neuer faile in performance.

Gen. 3.16

THE

R III

GODS MONARCHY

THE FVLFILLING OF GODS
threatninges inafflicting King Dauid and his
posterity.

CAP. 8.

Psalm. 146.



AND to the ende wee may the better assure our selues that the Lord keepeth his promise for ever, both in rewarding of Vertue, and punishing of vice: Let vs marke well howe God proceedeth in prosecuting his punishments vpon Dauid and his posterity. God gaue vnto Salomon the King such excellency

of wisedome, riches and glory, as neuer King of any Nation was comparable vnto him. And notwithstanding those heroicall giftes, hee towards his ende, when by course of naturall life hee should haue bene best: hee so beastly neglected the feare of God, that hee became a monster in Idolatrie, in Adultery and Fornication: and hauing those could not bee free from any other vice, and so became an vglye and most mishapen ymage of God: so by his filthines hee turned al his worldly glory into Shame. And whereas for Dauids euil dealing, God promised his Swoord should neuer departe from his house. Now for Salomons beaustlines God reciteth his

Re. 11. 39 promise saying: * I will for this afflict the seede of Dauid,
12. 15. but not for ever: * for Christ Iesus the Lyon of the trybe of
Reuel. 5. 5. Iehudah, shall come and sitte oue the spirituall seat of his fa-
1 Tim. 6. 14 ther Dauid for ever, * for hee is Lord of Lordes and King
15. of Kingdomes everlasting. So that the seede of Dauid was af-
Reue. 17. 14 flicted vntil Christ Iesus by his death triumphed ouer all
& 15. 16 his enemies. * For God raysed aduersaries agaynst Salo-
1 Re. 11. 14 mon, and threatened to rente his kingdome in peeces, which
31. he performed as it is witten in the twelfth Chapter, and al to
punish

DEVILS KINGDOME.

punish his beastly lyfe. But for king Dautos sake God did not rent the kingdome whyle Salomon liued.

But hee being dead, and Roboham his Sonne beginning to raigne: al Israel came to Sechem to make him king as it were to the coronation. And then and there the people hauing chosen them a Captayne, and secretly conspired before hand: that if the king would not graunt their necessary request, by way of humble petition, to make lighter the heavy burthens which Salomon his Father, by imposts and taxes had layd vpon them: That then they would be quite out of his gouernment, and reuolte cleane from him.

Which conspiracy was hidden from king Roboham, who in asking counsell to answer the people, refused the good & chose the euill.

And who was Gods instrument to cause him so to doe? euen Satan that olde suble Serpent, that so shely deceaued Adam, Noe, Aron, David, Salomon, and all the people of the World, from age to age, no one hath escaped his clutches, but his pestilent enticementes haue made them erre: except that only one Christ Iesus the Sonne of the liuing God, who was fore paynted & promised to breake the Serpents head.

So this Serpent Satan working in the mynde of King Roboham and his young counsellors caused him to refuse the aduyce of the Counsellors to his Father that gaue him good and sober counsell, to rule with lenity and bright justice: And followed the euill counsell of the young men with whom hee had bene trapped by: to rule with rigor and tyranny. Whereupon hee answered the people thus: * Where as my Father did burthen you with an heavy yoke I will make it heauier: my father did chasten you with rods, but I will correct you with scourges. Here let vs consider what spirite wrought in the King and his counsell to cause him make this cruell answer: it was not the Spirite of meeknes which is of God: it was the Spirite of pride which is of the Deuill.

Upon which dispitiful answer: The twelue trybes reuolued quite from him with the like dispitiful wordes: what portion

i Reg. 12.13

1 Reg. 12.16 portion have wee with David, or inheritance with the sonne
 11.29. of Isha: * Jeroboam being their Captayne, who became
 12.15. king of those ten Tribes, and was called king of Israel, and
 Roboham king of Iehuda.

Thus the Lord performed his promise in renting his king-
 dome as well for the sinnes of Roboham as of his father and
 grandfather.

1 Reg. 12. Then king Roboham began to make warre agaynst his
 12. rebels purposing to conquere them agayne by force. The
 lykelihood of his enterpryse therein, haue bene to haue lost
 rest, for he had but 2 agaynst 70. But God had forepoynted it
 otherwise, that one should sit on Dauds seate, until the com-
 ming of Messias: And to that ende hee sent his Prophet to
 warne him & all his people not to deale that way: but returne
 euery man to his owne house sayeth God, for the thing is
 done by me. Marke it wel, it was Gods woork, who wor-
 keth all in all, and yet in him no euil at all. Satan and his
 Angels, are Gods instrumentes doing their naturall office,
 when, where, and vpon whom it pleased him to forepoint be-
 fore the World began to bring each thing to his forepoynted
 end, for the accomplisment of his eternal purpose: so wrought
 they in king Roboham, and in those whose counsell hee fol-
 lowed: and also in Jeroboam and the ten Tribes to rebell
 agaynst their Prince.

For who puts euill conceiptes in peoples myndes? who
 prouokes them to performe the euill conceived? who per-
 swades Princes and their Counsellors to refuse the good and
 chooseth the euill: who I say but Satan that olde enemy.

John. 13.3. For he put into the hart of Iehudas to betray his master
 Christ Iesus. Euen so whatsoever, hath, is, or shall bee
 done by Gods forepoyntment, it is of necessity also that hee
 forepoint the meanes, the matter and the manner to bring each
 thing to his forepoynted end. For if the Sparrow fall not
 Mat. 10.29 on the ground without his will, neither is one of them for-
 Luk. 11.6.7 gotten with God, if the hayres of the heads of Gods elect are
 Act. 27.34. nombred, neyther can an hayre fall from their heads without
 his

his will: these being as small things as may bee deuised. And yet not forgotten with God, then how can these great things bee without his will and appoyntment.

Unlesse some madde man would say, that perhaps something done vnknowne or vnwares to God, which were to diminish his almightines: but all things are possible with God, and of him every thing hath being, mouing, power, & disposition of working, be it good or euill in respect of mā, for in regard that al that is cometh from God, all is good: euen that which euill spirites worke towardes mankind, for as much as they worke not othertwise then God hath forepoynted, for the accomplishment of his eternall purpose.

Wherefore what soeuer God doth by the working of spirites good or ill, is euery way good, and no degree to be feared euill. For although he commaund man not to kill man yet may God destroy millions of millions without checke of any, and geue lyfe againe at his pleasure: But why he doth this or that, or what hee meaneth by these or those his secret workes, ther ought no questions bee made further then is limited by holy Scriptures: but with all humble obedience, let vs submit our selues to his blessed will reuealed in his word: and with all reuerence let vs honor the secrets of his will vnruealed: And herewithall let vs liue in all dutifull obedience to his holy law, for othertwise we hope for mercy in vayne. And yet I say * that by the workes of the Law no flesh Gal. 2.16. shall bee iustified.

The iustice of God which hee executeth by the ministry of Satan and his angels, as good, as holy, as much to be praised and magnified, as his sweete mercy in Christ Iesus, in God they are equall: Wherefore it pleased God in the secret counsell of his own will, for his eternall purpose decreed before the world was: to forepoint matter whereon to bestowe iustice and mercye: And all to magnify his holy name and shew forth his owne glory. Yet is it not lawfull for Emperours, Kings and Princes ouer nations to seeke their own glory: for as they are commaunded in generall to seeke & set

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scorch the glory of God, but how they doe hee best knoweth, that is forepoynted to audite their accomptes.

Gen. 45. 5. 8

And although Satan and his trayne both bodily & ghostly do euermore deuile mischief as is their nature for they can not doe otherwise: yet God as often as pleasech him, turneth their wicked purposes the contrary way. As when Ioseph his brethren, by Satans working in some of them, did seeke to kill the poore Innocent, the holy ghost wrought in other some of them, to withstand that wicked purpose: and when some of them had executed their malice, by selling him into Egypt for a slaue, because hee was so dearly beloued of his father they hated him, their malicious entent was neuer to haue seene him agayne. And yet it pleased God to turne their mallice and spirefull wicked entent to goodnes bypon themselves: as Ioseph told them when he made himselfe knowne vnto them, yea Ioseph denied it to bee their deede and sayde playnly it was the worke of God and not theirs. And yet it is most true, they did it in hatred by Satans working in the. If wee marke the course of holy Scriptures & deuout mens writings on the same, wee shall finde it manifest that euen frō the beginning, the holy ghost hath euer wrought in those whom God hath chosen to their salvation. And Satan and his Angels in those whom God hath left vnchosen, euer worketh to their damnation. And the same seuerall working shall continue vnto the ende of this world: for as in euery kingdome vertuous or vitious folks are in auctority: the common weale for religion frameth accordingly. If wee note well the succession of the kinges of Iehudah, among two or three and twenty kinges: euen from the first king vnto the captivity of Babylon, there are scant fyue praysed for truth, honesty, and zeale in holy religion Gods true seruice. And likewise of the nobility, counsellors and maiestrates: not one among twenty rightly and zelously fauoured holy religion, which notwithstanding was their profession: as now it is ours: they bragging still of the temple of the Lord: and wee of the Gospel.

And yet indeede they did neyther rightly esteeme of Gods holy

holy Law, nor yet of his holy service in his temple.

The Princes and states of Israell were reprov'd for their negligence in Gods service. * And Saynt Paul telleth vs, that not many rich, not many noble, not many of high degree are called to saluation much lesse chosen: For * many are called, but few are chosen of mankinde in generall. And this I say, that the greatest punishment that God casteth on mankinde in this lyfe, is to withdraue his holy spirite from him, and turne him loose to follow his owne lustes, wherein Satan dandles him like a poppit: and none are sooner trapt in Satans snare, then some mighty by reason of nobility and wealth being often so affected that none may admonish them without their displeasure.

Ier. 7. 1, 10.

5.

1 Cor. 1. 26

Mat. 20. 16

But such as can flatter, lye, and vse pleasant speech, suffering them to follow their lustes and desires, such they haue in great estimation: Example, When the forepoynted tyme of Ahabs confusion drew neare: Satan put an ambitious toy in his head, to conquer Ramoth in Gilead, and when hee sought counsell concerning his enterpryse, * God sent lying spirits into the mowthes of foure hundred of his Prophets to encourage him in his purpose, whole counsell hee followed to his destruction, hee went on greedily thinking to haue returned a conquerour, and was brought home a dead carcass. Whereas the prophet of God told him the truth onely, & hee was beaten for his labour and put in prison.

Reg. 22. 26.

Thus as * all thinges worke for the best to them that loue God: euen so to them that loue him not all thinges worke to the contrary. Experience teacheth that the Elements water, ayre, earth, fyre, al the planets & signes, as Sunne, Moone, and Stars, blustering winds, tempests, venemous wormes, wilde and cruell beastes, are Gods instrumentes which he giueth in to Satans power some times to execute Gods forepointmēt vpon the reprobate alwayes to their confusion: sometime vpon the elect for punishment of their sin, God thereby calling them to repentance as he did Dauid, &c. The text is plain. Satan was executioner of gods holy work vpon Iob & other his seruants.

Rom. 8. 28.

The meanes
and instru-
mentes by
which God
worketh.
Ephes. 22.

Therefore let vs note the discourse by what meanes Satan wrought and what instrumentes hee vsed to afflict Job. * First he stirred up S. Shebās on the one side which slue his seruantes, & draue away his Dren. Secondly Satan brought fire from Heauen (* hee being the Prince that ruleth in the ayre, and burnt by his Sheepe and seruantes. Thirdly hee stirred up the Caldeans, who came with violence on the other part and both slew his seruantes, and draue away his camels.

Fourthly, with a mighty blast of wynde, he threw downe the house vppon his Sonnes and Daughters, and kild them all: so much as God gaue into his power, so much hee vterly deuoured according to his tyrannous nature. And yet very ill content that hee could not touch Jobs person: which at length hee gaue into his power sauing his life.

And what sayeth the Text? Satan went forth from the presence of the Lord, and smote Job with sore byles from the sole of the foote vnto the crowne of the head. Note it wel, he went forth from the presence of the Lord to doe those things.

For by this history of Job it appeareth that deadly enemies, Theeues, the fyre, and the tempestuous windes were Satans instrumentes by God his sufferance to afflict Job and to try his fayth: whom neuerthelesse God himselte commendeth for an byright iust man fearing God & eschewing euil: whose witnes is very sufficient to approue the honesty of man.

Now if the opinions of Heathen Philosophers, and some called Christians be true, that the corruption of the ayre, commies by concurrences and influences of the planets and signes, and of their distemperature commies murrions, pestilences, botches, blaynes, burning feuers, and other diseases: then it should seeme by their opinion, that those insensible creatures worke of themselves, and cast forth their effectes at a venture here and there, without Gods forepointment: which to graunt is a great absurdity and derogation of Gods almightines.

Yea there are verie many men that haue their wittes so entangled with fancies of Astrologie and Astronomie (that they

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they wil take on them to giue a naturall reason for the secret workes of God, as though they were subiect to mans corrupt senses. Or as though the Elementes, planets and signes could breake their naturall courses without Gods forepointment: But in this matter of Job there is no mention of planets nor signes, albeit I confesse them to be Gods creatures made to his glory and vse of mankinde and instrumentes by whom hee worke his good pleasure for the accomplishment of his eternall purpose.

By the story it appeareth that Satan the God of this world, and Prince that ruleth in the ayre, hath the handling at Gods his appoyntment of all those thinges to execute Gods iustice: so hath hee likewise of the sword with all engins and munitions for wars whensoever they are abused in any euil cause: For in euery controuersie right stryeth agaynst wrong, and wrong agaynst right. So hath it bene from the beginning, is now, & shall continue to the end of the world: And whosoever mayntayneth the wrong cause, is led and guyded by Satan, yea though hee winne the field.

So that whensoever any thing is done such as men cal mischaunce, misfortune, ill lucke, mischief or what soeuer: whereby any of mankinde is hurt in bodie or goods, eyther by warres, by fyre, water, storme or tempest, heate of the Sunne, cold of the Moone, constellation of the Starres, opposition of the Planets, corruption of the ayre, dampe of the Earth, the abundance of Snow, the extremity of frost, the want of Rayne, or too much wet, the fury of beastes, the venom of Serpentes, or what soeuer else: whereby God punisheth a people or nations in generall, or some in particuler, for sinne or other cause onely knowne to himselfe: all is done by Gods almighty power and forepoyntment, Satan being his instrument and executioner, when it pleaseth God to vse him.

Thus appeareth that Satan and his angels are Gods instrumentes to execute his iustice, where, when, and vpon whom it pleaseth God to appoint.

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Not that Satan can desire to serue God, or hath any zeale to doe iustice, for hee is as naturall an enemy to mankynde, as the Wolfe to the Sheepe, the Catte to the Mouse, &c. But God vseth his naturall malice vnknowne to him, to execute his iustice. And although that Satan is called the God of this Worlde, and Prince that ruleth in the ayre, yet hee hath not the Elementes planets and signes to vse otherwise then God hath forepoynted.

Neither doth hee knowe that hee serueth Gods holy purpose: for these as incencible, & ignorant of Gods secrets as a dogge of mans secrets. And as the water spaniel watcheth the shot to fetch the fowle being stricken: or as the Taylers watch at the iudgement seates, and the hangman for the dayes of execution, to doe their offices: Euen so doth Satan and his angels wayt incessantly on the maiesty of God to be set a worke in theyr naturall offices, which is to seeke whom they may deuoure. For further proefe hereof, wee neede not seeke of Histories, seeing it is manifest in holy Scriptures, and proued by daylie experience in our knowledge, as well among our selues, as other nations, both neare and farre of: how the wicked doe abuse the Godly, some by priuy deceit, some by theft & robbery, some by open extortions, some by ruller of Law and auctority, spoile the goods, and somtyme kill the bodies of godly and quiet people.

And for a recompence of their pestiferous wickednes against the godly and quiet people, we see also how God maketh the wicked deuour one another among themselves: And al by the ministry of Satan working and ruling as a king among them his subiectes and children to whom they obay as vnto their king and father: for so doth Christ Iesus call the wicked, saying, * yee are of your father the Deuil, and yee doe the lustes of your father, who is a murderer from the beginning, and shall bee to the ending, in Cain hee murdered Abel, hee abode not in the truth, there is no truth in him, he speaketh lyes by nature, for hee is the father of lying, and of lvers whyle they continue and deelyte in lying.

Iohn. 8. 44.

God

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God dealeth with Satan, his angels, and worldly ad-
 venters, as a Father dealeth with a rodde, the which after he
 hath corrected his Children therewith) hee casteth into the
 fyre, or elswhere carelesse what becoms of it: euen so doth al-
 mighty God deale with Satan his angels, and all the repro-
 bate people of the World: for when hee hath used them as
 scourges to punish other in this lyfe, (wherof some were as
 wicked as themselves, so he reyleth by wicked after wicked
 to punish one another, that one may bee the end of another,
 which cruelty and tyranny, as they haue dealt with others,)
 and so by course one after another, as worne rods hee casteth
 them into hell fyre, * which before the World was begonne: Mat. 25.42
 was prepared for the Deuill and his angels and consequent-
 ly for the reprobate seede of Adam.

HOW THE MOST PARTE OF
 mankinde serueth Satan, and of his rewards
 for their seruice.

CAP. 9.



It is an olde saying, the Deuill is
 good to his Children, for com-
 monly they triumph in the world,
 and beare the greatest sway, both
 of high and lowe degree: some
 continue long in their wickednes
 and some are cut of in short tyme.
 And all both by the appointment
 of God * who hath appointed the water of the Seas their
 bandes which they shall not passe, * Who hath nombred Psal. 104.9.
 the Starres, and calleth them all by their names.

Then

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Ecclef. 3. 1. &c. Then must hee also (for none but hee can do it) appoint the number of dayes that euery one of mankind (both elected and reiected, chosen, and refused) hath to liue in this world, which none can ouerpasse. * For God hath appoynted to euery thing his conuenient tyme, a tyme to bee borne, and a tyme to dye, both by his forepointment.

Psal. 17. 4. 23. 2. &c. And touching the wicked reprobate that triumphe in this World, * they haue their portions in this lyfe, they leaue the rest of their substance vnto their Children. * David exercised with griefe, to see the wicked excell in prosperitie to what they list: to corrupt others, to speake blasphemie without correction or aduersity: And when hee sought to knowe the cause hee could not reach it: vntill the holy ghost wrought in him to the end, * who reuealed vnto him (by comparing vertue with vice, which hee calleth the going into the sanctuary of the Lord,) the ende of those men, whom God doth set in slippery places to cast them downe to a fearefull end.

1 Cor. 2. 10. Thus the reprobate serue Satan their father and God of this World, * and his lustes they obey, to obtayne their fleshly desires, the riches, the honor, and glory of this world, which is the kneeling downe to worship Satan, that he required of Christ, Iesus. But the reprobate whom God hath not chosen doe daily kneele and worship Satan to obtayne their filthy lustes and couetous desires. Yea they doe it with ten tymes more diligence, then the elect children of God doe the will of their good father: Yea and very many of Gods elect, do often tymes, yea too to often kneele and worship Satan & come after him, by obeying their wicked lustes in courting the riches, pleasures and glory of this world.

Matt. 4. 9. * And as Gehazy seruaunt to Elizeus ran priuily agaynst his masters wil after Naaman the Sirian for a bribe: euen so doe many of Gods elect runne after Satan agaynst their fathers knowen wil as priuily as they can, but all in vaine for they can not goe vnspied of him. And the best reason of their excuse is a false opiniõ of fortune, as though some thing did chaunce or fall without Gods will & forepointment which
is a

is a most grosse error. For * if a Sparrow fall not on the ground, nor an hapie perish, (which are of the least things) without Gods wil and appoyntment: then of necessity it must follow, that the greatest things that concerne men, cannot happen or chaunce without the same will and forepointment, * for men are of more value then Sparrowes. And when the effect of Satans attempt to haue Christ Iesus fall downe to worship him is considered, it shall appeare that Satan toke him but for a mere man, but whē Christ Iesus rebuked him, hee felt that hee was more then a man. For few men refuse riches, and glory of the world, if they may attayne them by easy meanes of craft, deceipt, or other synfull deuise especialy if they may do it priuily.

Mar. 10.29.

30.

Luc. 12.6.7

21.28.

Luc. 12.7.

And it is most certayne, that whatsoever is gotten by violence wrong as extortion, robbery, theft, murder, by adultery, fornication, or by any other sinfull meane. I say it is neuertheless the gifte of God indirectly. For God doth distribute, some tyme the riches, honor, auctority, & glory of this world, by the ministry of Satan into whose power at his pleasure giueth those things to bestow on such as wil not reioice to doe any thing or villanye what soeuer, when they do perceauē a likelihood to obtayne their sinfull purposes: which is the honor that Satan requireth of all sorte of men: and not materiall sawling downe as Idolaters doe to Images.

Examples of such worshipping of Satan, the tymes past and present do set forth innumerable. First for the obeyning of Monarchies, Kingdomes, principalities, and other states of nobility, auctority, by office and such like: histories of diuers countries make mentiō of multitudes, that haue wrought most pestiferous conspiracies, by deuillish and suble treason, by open and priuy murder, as wel by priuate violence, as open and bloody battayles, by hybry, one wicked corrupting another with money, by ignorancy, enchaunting, witchcraft, empoysoning, and by such wicked wayes haue gotten Kingdomes, and other states of nobilities: and

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gouerned the same by cruelty and tyranny. All which ob-
tayne their desires by sinfull deedes, so woozshipping Satan
who by Gods sufferance filleth theyr humors.
Moreouer such as are in high place may by neglecting their
duties towardes God and his people, ouer whom they go-
uerne in fulfilling theyr fleshly appetites, by fauouring vn-
woozthy persons, exalting such to high auctority suffering
them selues to bee abused through flatterye and disceipt of
such by following their wicked counsell to oppresse the peo-
ple as did Salomon and Roboham, by taxes, impositions,
and extortions, thereby incurring the hatred of the people o-
uer whom they gouerne to their owne confusion. Such by
obaying their owne vnlawfull lustes woozship Satan vnto
their owne destruction, as witnesseth Boccas of the fal of
Princes.

Furthermore histories witnes and dayly experience veri-
fyeth, that many haue and doe obay riches, woozship, ho-
nour, and aspire to great auctority in woozshipping Satan:
Some by adultery and fornication, some by being bawdes,
some by flattery, and lying haue defaced others and brought
themselues into credite and fauoure, some by abusing the
iudgement seats, some by bypbe taking to support false cases,
to the hindrance of iustice, some by buying, selling and abusing
the Princes offices, some by abusing Princes commissions,
and lycences, thereby deceauing both the Princes priuily by
false accomptes, and pilling and polling the subiectes by ex-
tortions, some by monopolis engrossing the chiefe commodi-
ties of countries into their handes: some by disceiptfull buy-
ing and selling, &c.

Great numbers by some of these sundry wapes of woozship-
ping Satan, haue gotten and purchas'd such abundaunce of
riches and landes, as haue made their houses woozshipfull
in this world, and left the same by succession to their posteri-
ties, and by the same meanes as in time it was heaped togea-
ther: euen so in tyme it hath bene scattered abroad agayne, &
in thre or four generations their names cleane forgotten, as
though

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though they had neuer bene, sauing that their names may remaine in memoꝝ, as his that burnt the Temple of Diana. Such haue walked in vaine shadowes, heaping vp riches for they know not whom.

Psal. 49.

And some of those, yea verie many for their filthines in wooꝝshipping of satan, haue of him receaued his rewardes, which are Gods iust punishmentes in this lyfe: Some by pride, riot, and prodigality haue and doe come to extreame beggery, some for treason hanged drawne and quartered, some for treachery banished their countreies, some for murder and theft hanged: some for their wicked liues stricken with horrible diseases: as the pockes, some with leprosy, some eaten with Wormes, so ending their lyues in those or other horrible miseries.

Yea mighty Emperoures, Kinges, Princes, and many other great estates haue receaued of those rewardes for their seruice in wooꝝshipping of Satan: for with such doth hee recompence the seruice of his diligent seruantes, and obedient subiectes, some in short tyme, and some after long seruice. * For as hee is Gods instrument to proue his elect, by temptations, and allurements to sinne, his wooꝝking in false Prophets, Preachers, flatterers, bawdes, and brokers to all kyndes of abominations: Euen so hee is Gods hangman to punish the same as God hath forpointed by what meanes soeuer: And as is aforesayd, whatsoeuer is falsly or wrongfully gotten, the same is neuer thelesse the gift of God to them that get it, but not ymmediatly from God: for God geueth on the right hand and on the lefte hand: on the right hande immediatly through Christ Iesus: Hee giueth vnto his elect all worldly benefytes for sustentation of this life: and in the resurrection and lyfe euerlasting, eternall ioye and felicity: On the lefte hande I do call it indirectly from God, because hee maketh Satan his Instruments, who by himselke and his cursed angels, distributeth when God suffereth him the pretious things of this World to such as wooꝝship him by committing all kyndes of sinne.

Deu. 13. &c

What soeuer
is falsly got-
ten, is neuer
theles the
gift of God
but not im-
mediatly
from God.

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For the wicked want patience, and cannot carry the Lords treasure to get things by truth and honesty, but speedily they give dangerous attempts and that by sinister meanes, to get worldly riches, estimation and authority, which is the glory of this World: And possessing them, confesse them to be the giftes of God, wherein they say truly: for they are indeed temporal blessings proceeding from Gods left hand to the reprobate, which they esteeme for the greatest happiness, because they want right iudgement: and grace to discern between good and euill. For as to get riches is doubtlesse a worldly blessing of God: euen so it behoueth mankind to consider by what meanes they are gotten.

Mat. 20. 19

Mat. 25. 21

&c.

Mat. 5. 4h

Eccle. 9. 1.

For they consider not the difference how God hath made two sorts * of men, whereof hee hath called many: and chosen but few, and that few * shal bee on his right hand, and many on the left hand: on whom he bestoweth these temporal blessings, which his elect in Christ vse to his glorye and their owne saluation, the other abuse these benefytes to their own condemnation. But yet God is good vnto all * hee maketh his Sunne to shyne, and rayne to rayne on the good and bad, on the iust and vniust. Therefore no man can tell whether himselfe, or this man, or that man bee in the fauour of God to saluation or no: by any outward thing pleasant or noysome, that chaunce to any person in this lyfe. * For it happeneth alyke, vnto the Godly as to the vngodly, to the cleane as to the vncleane, to the vertuous as to the sinner, to him that forsweareth himselfe, as vnto him that is afrayde to bee forsworne.

Therefore this lyfe is byle and wretched, because it happeneth to all alyke to mans iudgement. For the hartes of men are full of wickednes and mad foolishnes, because they consider not, or else they forget, that all is vanity and shall perish. And although men knowe (when they thinke on it) that they shall dye, and haue no more part of any thing that is done vnder the Sunne, yet they care not for those things, but wilfully neglect them: and as blind men grope in the darke, euen so they

So they as in a waking dreame runne amaze, worshipping Satan and his adherentes for the thinges of this world: not regarding what Job sayth, * that the earth is giuen ouer into the handes of the wicked, whose faces God doth couer, euen the Iudges of the land: but not all for a few are chosen from among many that are called. For S. Paul speaking of the effectuall calling of Gods elect sayth that * not many worldly wise men, not many noble, not many mighty are called: meaning effectually called to the dignity of Gods election to saluation: Therefore they take their portion in this life. But upon them in the lyfe to come, shal rayne swates, fire, brimstone, stormie tempestes, those thinges then shal be their portion.

Example of the ritche glutton, and poore Lazarus, & rich was answered thus: remember that thou in thy lyfe tyme hadst thy pleasures, and Lazarus paynes: Therefore now hee is comforted and thou tormented.

Iob. 9. 24.

1 Cor. 1. 26.

Psal. 11. 6.

Luc. 16. 19.

Iohn. 5. 39.

Luke. 8. 10.

Col. 1. 26.

Although it cannot bee knowne by any thing that happeneth in this lyfe, who God loueth or hateth, neyther which they bee that shal bee saued or damned: neither ought men to be curious to search further the secrets therof, then holy scripture teacheth. And so satremen ought to know by commasendement, & serch the Scriptures, &c. For to some of the elect is giuen to know the secrets of the kingdome of God, but to the reprobate they are spoken in parables, that hearing they should not understand. Therefore Christ Iesus was sent into the world, not onely to redeeme such as were forepointed to possesse the topes of heauen: but also to open and declare the same secreete which was hid den since the world began: (except here and there one of the fathers & prophets which spake now and then but darkely of it) untill Christ Iesus reuealed cleerly the same in his preaching: And wrought the true beleefe thereof in the myndes of his disciples, who most cleerly and saythfully, committing the same to wyting. And whatsoever is wyitten by them is wyitten for our learning.

That wee (which are allotted to godly lyfe in Christ Iesus, to suffer

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to suffer persecution) through patience and comfort of holy Scriptures might haue hope in God: and bee lyke mynded one to another, as Christ Iesus is towarde them that surely beleue and trust in him.

Notwithstanding all these circumstances, God hath subiected euery reasonable creature, and bound them to the obseruation of his holy Law, wherein Adam sayled at the beginning, which is so strait, that it is not in mans power of himselfe to keepe and fulfill it: the cause why hee made it so strait is euident. Euen to the end that al mankind should be
Gal. 2.22. shut by vnder sin, which is their damnation: & therfor he hath
Exo. 33.19. mercy on whom he wil, & whom he wil, he hardneth their
Rom. 6.18 hartes. When the Israelites through iniquity and ingratitude had forgotten God, then hee by taking his holy spirit from them, made them to err, and hardened their hartes from
Esa. 63.17. fearing him.

Oh that al people would feare this incomprehensible Monarch, that ruleth, commaundeth, and woorketh all in all what soeuer is done in Heauen and earth, and hath al things at his becke euen at the twynckling of an eye. Therefore he may haue mercy on whom he wil, and at his pleasure doe iustice on all the rest. Hee made all, if hee destroy all, who can let him? If God take from any man that which he hath
Job 9.12. giuen him, who can make him restore it? And what soeuer hath bene done from the beginning, or shal be vnto the ending of the world, is done by Gods forepointment be it good or bad vnto mankinde, for all is good vnto God: For although the breach of his commaundements is euil in Gods sight because
Psal. 91.10. it is the sinne of man: yet it is not God, nor in God, for hee
Eccl. is the soueraygne goodnes it selfe. Who appointeth his

holy angels that no euill should come neere to his elect, much lesse neere himselfe. Therefore I say, whatsoeuer things are wrought or done by the ministration of good or euill spirits, or angels, all are done by his almighty power, and the same forepointed in the eternal counsell before the world was.

Now

Now although it is not in mans power to obserue this holy law, yet whosoever doth not loue the law, & endeuor the selues to frame their lyues thereby. Who soever doth not beleue and confesse the same to bee full of al holy wisdom every way tending to the preservation of mans life in purity and holines, to sustayne the society of mankynd on earth in honesty of lyfe: ciuile policy, byright iudgement and dew execution of iustice. Those I say do not shew them selues the children of God: but seeme to be his enemies and children of the Deuill.

I liken this dangerous law to a Kinges standerd in the field, vnder which his subiectes of necessity must fight: I call it dangerous, for that is the cause of death and not lyfe: and yet it is ordayned of God purposely for making to fight vnder during this transitory life, especially such as wil liue godly & honestly must fight mightely. For who so leaues this lawe and yeelds to his lust, standes for the present in state of damnation, from the which by grace and repentance in this life, he may bee recovered: but not after this corporall death, for in Hell is no redemption.

Therefore let all that beleue the woord of God, know by the same, * That God hath not called vs that be true Christians to vncleannes, but vnto holynesse. That is, not onely to beleue in Christ Iesus, but also to walke in Gods holy law * wherof hee came not to breake one titt.

But wee must not trust to bee saued by the obseruation thereof, nor by our good woorkes: For in that behalfe we shall finde the same holy law no better or surer vnto vs then a broken staffe, wherewith a man thinkes to leape ouer a brook, and it lettes him fall in the midst: For the law was not giuen to iustifye, but to condemne. For if there had bene a law giuen which could haue giuen life: then righteousness had come by the Law. But seeing it is not so as many as seeke iustification by the deedes of the Law are cursed, because they continue not in all the thinges written in the Booke of the Law.

1 Thes. 4.7

Matt. 5.17.

18.

Gal. 3.21.

There.

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Rom. 3. 20.

* Therefore by the deedes of the Law no flesh shall be iustified.

Luk. 17. 9.

10.

This seemeth a very hard matter: and to meane naturall wisdomme more then strange; that men are bound to keepe a Law that is not in theyr power to keepe, & damned for breaking it: And yet it helpeth not to saluation if they could keepe it. Few Masters thanke their seruants for doing their bounden seruice: yea though wee could doe all that is commaunded, yet we must say wee are vnprofitable seruauntes.

To what end then should wee stryue to keepe the Law, by which wee are damned for breaking it, and nothing helpeth towards saluation for keeping it, if it were in our power to fulfill it? If there were none other reason but that God for his pleasure hath commaunded it: euen that to al people fearing God, is a sufficient reason. But yet this is more, by endeuoring of our selues to the uttermost of our power to keepe the Law: and being sorry for breaking it, wee shew our selues willing in all that wee may, wee shew our loue and obedience towards our heauenly father. Who although it were his pleasure to commaund vs more then now we are able to fulfill: yet wee cease not with care, study prayer, fasting alines deedes of charity and all that wee can to come as neere the marke as is possible. And so doing wee shew our selues thankful to God for sending his onely Sonne Christ Iesus not onely to obserue and fulfill the straynes of the sayd Law for vs to the uttermost sorte that could be layde to our charge: But also he payed the penalty for vs which wee could neuer haue satisfied. For hee suffered the very extremity of Gods iustice in his agony, being nayled on the Crosse: which the damned soules haue suffered, sithens they left theyr bodies in earth: and after the resurrection shall take theyr bodies againe, and suffer euermore torment.

Thus though we walke neuer so carefully and diligently in keeping the Law: yet let vs rest vpon the offering of the body of Christ Iesus, which in the eternall counsell was ordeyned and forepoynted for the same purpose to bee a quier sacrifice

crispe once for all, by the which hee deserved saluation, (not for him selfe, but for all that should truly beleue and trust in him. Therefore of right saluation appertayneth vnto vs that so beleue, as duly and iustly as though we could or had deserved it our selues. These great benefytes considered it is both good, reason and right, that we should not onely offer but also endeuour our selues with al reuerence of hart, hand, body, soule, and all that is within vs, to doe what soeuer hee commaundeth without grudging or vaine disputation: namely to endeuour and payne our selues to keepe his holy law, onely because he doth commaund the same. So shall all those with whom wee are conuersant, bee witnesse of the loue wee beare to God in Christ Iesus, who sayth, * if yee loue me keepe my commaundementes.* For when he gaue that new commaundement, hee brake no iott of the old: But gaue the summe of all sayiug * to loue God aboue all things, and thy neighbour as thy selfe * is the fulfilling of the Law. For God is loue, therefore hee that dwelleth in loue, dwelleth in God and God in him.

Iohn 14.15

Iohn. 13.34

Mat. 22.37

10.40.

Rom. 13.10

1 Iohn. 4.8

16.

OF THE

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OF THE BRODE AND NARROW
wayes, of the wide and the strait gates, and of
the litle infinite flocke which God hath chosen
to saluation: litle infinite in comparison of the
great infinite multitudes which God hath left
vnchosen which are his refused people repro-
bate.

CAP. 10.



It is no meruayle though there be
an infinite number of sects of here-
sies sonde religions and false opini-
ons touching God and godlines,
among so innumerable and passing
infinite numbers of multitudes of
people which by multiplication of
generation from Adam and Eue,
haue encreased, liued, and died frō
age to age, and yet are liuing vpon the sundry soyles of the
Earth: For God hath made them all, and ordayned some to
saluation, and some to damnation.

And therefore there are also two wayes appoynted: a brode
and euill way, lykewyse a narrow and good way. The brode
and euill way is so playne and easy to keepe, that who soener
is in it, cannot of himselfe go out of the way though he would,
which poynt of the compasse soener hee turne himselfe vnto:
vlesse God by his holy Spirit leade him out. Contra-
rwise, the narrow and good way is so strypte and difficult to
keepe, that man of him selfe cannot walke vprightly in it,
without swaruing and slackerung lyke a bronhard euery mi-
nute, vlesse God by his holy spirit sustayne him.

Lykewyse of the strypte and wyde gates, The strypte gate is
Luc. 12. 32. ordayned for the litle flock to enter in, which God hath cho-
Mac. 5. 3. 10 sen to himselfe such as are poore in spirit, such as mourn, wan-
ting

ting comfort, such as are humble and meeke in hart, such as hunger and thirst for righteousnes, such as are mercifull and haue good conscience, peace makers, such as suffer persecution for Gods holy religion, finally in such as beleue truly in God the Father, the Sonne and the holy Ghost, the wide gate is for the high and proude minded, Idolaters, blasphemers, extortioners, doers of wrong, murtherers, adulterers, fornicators, such as are worldly wise, and think the preaching of the Gospel foolishnes.

For thus it is written by way of exhortation: * Strype to enter in at the strait gate: For wyde is the gate and brode is the way that leadeth to destruction, and many goe in therat: but strait is the gate and narrow is the way that leadeth into lyfe, and few there bee that finde it. Few in comparison of all the world: * For many are called few are chosen. And as of the brode and narrow wayes, and of the wyde and strait gates: euen so of the opinions and conceiptes of mens minds in general which are moze then infinite: And yet al erroneous and false concerning God and godlines, whatsoeuer is conceived and uttered by any of mankind: except such as are guided by the spirit of God. For if a good thought come to mynde wee fetch it not of our owne power: for there is no ability in vs * to thinke a good thought. For when any man thinketh & doth any thing well in godlines, it is God that woorketh in him both the will and the dede.

Mat. 7.13.

Luc. 13.24.

Mat. 20.16.

2 Cor. 3.5.

Now is there none righteous but those whom God hath elected to saluation in Christ Iesus, by whom they are made righteous. And yet those righteous fall so often into the danger of Satan by sinne: that they haue greate cause to feare and tremble at the fierce assaults of the enemies of their soules, Satan and his adherentes both bodily and ghostly: who doe woork by such intricate flattering, allurementes, and perillous pleasaunt enticementes, or else by such furious and finnes, of anger, malice, hatred, and reuengement as should deceaue (if it were possible) the very elect of their saluation.

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*Papistes
glose upon
the text.*

But holy Scriptures doe affirme, auouch, and confirme, that Gods election cannot faile. What though many doubt of the stability thereof, and would if they might for shame say there were no such thing. But because it is so playnly set downe in holy Scriptures, and in so many places that it cannot bee denied: The Papistes are constrayned to glose vpon the text and wrest it as followeth, God doth choose daily such, as hee knoweth wil bee saythful and doe good woorkes. Lo, they imagin God to know by calculation at their birth as Astronomers take on them to doe: As though man could become good of him selfe, or any goodnes fall into him by any other meane then from God onely, which to think is a shamefull grosse error.

Others object that if his election faile not, and that his choice was before the world began: then say they, how could Gods elect in Adam be subiect to his offence and change their blessed estate before their being in the world.

Titus 3. 9.

This may seeme a curious question * which S. Paul did wil to bee stayed, for that the impacientcy of men is such, as not to reason thereof without being angry, and thinking euil one of another. And yet the matter easy to bee decided, being handled with reuerence in the feare of God.

True it is that Gods elect did offend in Adam before their being in the World. For Adam purchased to him selfe, and to his posterity, (by his infidelity, pride, and disobedience) damnation both of soule and body: therefore all his corrupt posterity, by nature, of necessity must be pertakers of y^e cursed purchase and damnable inheritance. And albeit Gods elect in Adam did chaunge their blessed state, and were utterly damned: Yet for all that Gods election failed not. For by that offence of Adam it was forepointed, that all should be shut vp vnder sinne: to the ende that God might shew mercy on all whom it pleased him.

Gal. 3. 22.

Exo. 33. 19

Rom. 9. 13.

It is most true, that all mankind both elected and reiect, chosen and refused, were damned in Adam by his disobedience. And yet the forepointed by election which hee had foreho.

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forechosen in Christ Iesus were even then by his death redeemed agayne the promise being made, * that the seed of the woman should breake the head of the serpent, and pull out of satans power and possession such as pleased him. So that the elect the redeemed and sanctified in Christ Iesus by his merits and righteousness onely are made righteous: and therefore though * they fall, they shall not be cast away. For God shall geue them grace and power to rise agayne by repentance: and so cannot the reiecte doe, because it pleased not God to geue them that grace and power. * For none can come to the Sonne except the Father draw him: * & none can come to the Father but by the Sonne.

Gen. 3. 15.

Psal 38. 24.

Iohn. 6. 44.
14. 6.

Thus it is evident that the fall of mankinde into condemnation, was no hindrance to Gods election: * For the foundation of God remaineth, and hath these wordes for a seale, The Lord knoweth who are his. Therefore let euery one that calleth on the name of the Lord Iesus depart from iniquitie: and not follow their sinfull lustes, and flatter themselves with fayth onely iustifyeth: For albeit I confesse the sentence to bee most true: yet I wish none to stande in their own conceiptes, to thinke they haue that they haue not. For there is great difference betweene the shadow and the body, false and true faith. For true fayth can bee no more without good workes, then the Sonne without light, or the fyre without heate.

2 Tim. 2. 19.

Thus wee see that mankinde is deuided in two sorts, some to saluation, some to damnation: the reprobate are damned through their owne default for their iust desertes: the elect are saued through Gods mere mercy in Christ Iesus, not for their owne desertes. So was his good pleasure to doe with his owne. And it is more then mere madness to argue why he hath done this or that. * There is written sufficiently to answer all curious questions whatsoever.

Exo. 33. 12.

Rom. 9. 10.

&c.

Now if these thinges seeme strange, hard, rigorous, cruel and agaynst reason in some mens iudgements: let them neuer trouble their heads with musing on the matter, for it wil

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not helpe: but rather with all humillity, let them returne vnto the true obedience of this incomprehensible, this euertlasting, this almighty, and passing woonderfull Godhead.

And although men cannot obserue the Law, yet let them confesse it to bee most righteous: let them loue it, let them put all their care and desire to obserue and keepe it: let them bee sorry when they breake it: thereunto let them adde, true & holy obedience to God the Father: stedfast and true sayth, feare and loue in Christ Iesus; crauing alwayes the gouernance of the holy ghost, not trusting any thing in their owne strength or good woorkes. And they that are thus affected may certainly and without doubt assure themselues that God hath chosen them to saluation, and made them ioynt heires of his kingdome, in and with his Sonne Christ Iesus, the right heire thereof, and elder Brother of all the children of God.

And those whom God hath forechosen and forepoynted to bee saued, can not perish by any meanes, neither shall they liue carelesse in the world, for they shall feare to do euill secretly, they shall not dare in hope of forgiveness, so to tempt God as doe the reprobate: for the holy Spirit which is appointed
 Psal. 118.16. to guyde them * shall checke their consciences continually by
 9.1.1.11. secrete thoughtes to restrayne their wickednes. * And Christ
 Mat. 1.21 Iesus came to saue his people from their sinnes: woorking in the mindes of his elect by his holy spirit and power, wherewith hee hath promised to bee with his vnto the ende of the world.

* And all the promises of God are in him, yea and amrn for
 2 Cor. 1.20. euer. * For hee that made all thinges of nothing, keepeth his
 Psal. 146.6. promise for euer. * For with God is no variableness, nor shadow by turning: he chaungeth not purpose as man doth: he doth not build and pull downe to mende the fashion as men
 James 1.17. doe. * And although it is written that God repented that hee had made man, because wickednes did so abound in men: in all such phrales of holy Scriptures, God abaseth & conformeth his woordes to mans capacity and conceipts, as nur-

ses doe

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les doe with yong childe: who some tyme with cheerfull countenance and lispig voice, some tyme with frowning lookes, and boysterous voice, geue the auncient childe to vnderstand when they please or displease: euen so dealeth God with mankinde, for otherwise they are not to vnderstand his will.

Not that God can repent, or bee sorie as men are when thinges come contrary to their willes: For what soeuer is done by Satan, and by him in mankinde, God might let if it were his wil: to mankind happeneth many thinges vnaware: it is not so to God: For hee doth not onely foreknowe, and foresee all whatsoeuer, but also all thinges haue euer bene, are now, and euer shall bee ruled and gouerned by his euermolde forepoyment. Neither doth hee at any tyme, that which he remembred not before, hee bleth no after wittes, there is not in him any imperfections, hee hath no defectes, no passions, no forgetfulness, no chaunge of diuise, no intention of alteration. For albeit that by the generall flood hee destroyed all thinges (except the arke and all that was in it), yet hee made not any thing new in the World which was not made before.

For hee excelleth man in wisdom, goodnes and power: further then Man being a Potter can exceede his Earthen Pottes: who as a Creator of such Pottes, may breake and destroy a number, and make as many new of another fashion: Euen so is God to man if it please him.

OF THE

GODS MONARCHIE.

OF THE FLOCKE WHICH GOD
hath chosen.

CAP. 11.

Matt. 5. 44.
&c.

Sapient. 6. 7

We are taught * to loue our enemies, to blesse them that curse vs, to doe good to them that hate vs, and pray for those that persecute and hurt vs. Such is the goodnes of God in nothing all thinges, who maketh his Sun to shyne, and his rayne to fall on the good and badde. * And as hee

hath made the great and the small, euen so concerning this world he careth for all alyke.

Luc. 7. 2. 32.

But for the world to come hee hath a more special care for those whom hee hath chosen to saluation, whom our Saviour

Gen. 3. 15.

our Christ calleth his little flocke, and sayth vnto them: * feare not little flocke, for it is your fathers pleasure to geue you a kingdome. Those are they for whose sakes * the seede of the

Gen. 12. 3.

woman was promised to breake the head of the serpent. This

18. 18. 22. 18

little flocke of the seede of Abraham, * the Father of all true

26. 4.

beleeuers, to and to whom the promises were made, when

Gal. 3. 8.

God sayd vnto him, in thy seede which is Christ Iesus, al the

Hob. 6. 13.

Nations of the earth shal bee blessed. * For the fauour that

Mar. 13. 20.

God beareth to this little flocke the euill dayes shal be short-
ned without altering his eternal purpose.

Mat. 11. 28

This little flocke are those whom Christ Iesus calleth say-
ing: * Come vnto mee all yee that labor and are heauy laden

Lut. 17. 34.

and I will refresh you. Of this little flocke are those that at

Mat. 24. 40

the sodayne comming of the Lord in the cloudes, of two in a

Reuel.

bedde, two in the field, two at a Mill, wherof one shal be ta-

ken that is chosen, and the other forsaken, that is refused. * Of

this little flocke are those that haue the marke of God in their

foreheads, whom Satan and his angels cannot hurt: for

they

DEVILS KINGDOME.

Chap. II.

they are commaunded to the contrary. * This litle flocke is noted to be the good ground that receaueth the precious seed the word of God into their soules, and brings forth fruite, 30. 60. & 100. folde: that is to say, the fruite of true beleefe in Christ Iesus, the fruite of humble obedience to God, and his most holy Lawe, the fruite of holy fasting, praying, almes deedes, and godly lyfe, the fruite of louing God aboue all thinges and our neighbour as our selues.

Matt. 13. 3.
10. 9.

The precious fruite of sure hope in the mere mercy of God, to receaue our saluation through the merits of Iesus Christ onely, and nothing for our owne desertes, nor for popish good intentes, such fruits shew this litle flock to bee good ground.

Whereas all other people of the world in generall are noted to bee stonie, thorny, barrany, and euill ground: ouer whose soules Satan hath full power eyther to take from the Gods word that was sowne in their myndes, or els to choke it in them by unlawfull conetousnes, cares of this lyfe, and filchy lustes of the flesh what soeuer: And therefore can bring out no godly frute to saluation.

This litle flock are the sheepe of whom Christ Iesus is the true and good Shepheard, who gaue his life for the sheepe. * This litle flocke are the sheepe which Christ Iesus shall diuide from the Goats. * And which the Angels shal gather together from the fowr windes, to meet the Lord in the clouds, at his conming to iudge the quicke and the dead, to whom hee shall say, come yee blessed of my Father possesse my kingdome prepared for you from the beginning of the world. The contrary shal bee sayd to the Goats, all wicked people whom God hath not chosen to saluation: goe away from mee yee cursed into euerlasting fire prepared for the Deuill and his angels.

Iohn. 10. 11.

Mat. 25. 34.

Lec. 14. 37.

This litle chosen flocke onely * haue eares to heare the words of God to their comfort in this lyfe, and to their saluation in the life to come: Whereas al other people of the world, no state or degree excepted, haue no eares to heare, * because to this litle flocke it is geuen to know the secrets of the kingdome

Matt. 13. 9.

Marc. 4. 11.

- dom of God, but vnto them that are without, all thinges are done in parables, that they may see and not discern, heare and not vnderstand, &c. Neither wil they come to the Lords
- Luc. 14. 16.** Supper when he calleth. * Therefore they are as dead images; they haue mouthes and speake not (any thing to Gods honor and their own saluation, therefore they speake not at all) For it is written. * Pee shal see indeed, but not perceaue, yee shal heare but not vnderstand, make their hartes fatte, their eares heauy, and shut their Eyes: least they should see with their eyes, heare with their eares, and vnderstand with their hartes and be conuerted, that Christ Iesus might heale them.
- John 12. 40.**
- Act. 28. 26.** Reade all those places coated in the margent. Beleeue and repent, which if yee cannot doe, aske faithfully of God, yee may haue it for the asking: if a man may haue meat at his request, and wil sterue rather then demand it; hee is woorthy to die of hunger and none to bewaile him.
- 2 Pet. 1. 2.** Saynt Peter wrote vnto the elect according to the foreknowledge of God, that wee were not redeemed with golde and such corruptible thinges, nor by traditions of the fathers: but by the precious blood of Christ Iesus, which was ordained to yend, before the foundations of the world. * we are called to follow him in suffering afflictions. * Saynt Iude saith the vngodly turne the grace of God into wantonnes, euen ordained to damnation: so were the angels that kept not their first estate. * But God hath chosen vs in Christ Iesus, before the foundations of the world, to the ende wee should be holy and without blame, before him in loue; before pointed vs to be adopted in Christ Iesus according to the good pleasure of his will. * Hee hath saued vs and called vs with an holy calling, not according to our woorkes, but according to his own purpose and grace which was giuen vnto vs in Christ Iesus before the world was. I Paul the seruant of God, and Apostle of Christ Iesus according to the faith of Gods elect in knowledge of the truth in godlines, vnder the hope of eternall life which God that can not lye, hath promised before the world began.
- 2 Tim. 1. 9.**

began. Which forepointment of God as a secret was kept
 cloffe from the beginning (except here and there one in every
 age) but now is opened & published by the holy Scriptures,
 at the commaundment of the everliving God, that there
 unto faith might give obedience. * For in Christ Iesus we
 were chosen when wee were predestinat according to the pur-
 pose of him that woorketh all thinges after the counsell of
 his owne will, * and wee are his woorkmanship created in
 Christ Iesus into good woorkes, which God hath ordainned
 for vs to exercise our selues in them. And what soeuer God
 hath forepointed and established shall neuer bee altered: for it
 is written. * My counsell shall stande, and I wil do what soe-
 uer I will. * Seeing all holy Scriptures are written for our
 learning: then ought we to seek & know all the secrets there
 in contayned, and make our profite of them, for so is our
 maysters will and commaundement. * Search the scriptures
 which testify of mee. This foresayd litle flocke chosen of God
 were forepoynted to suffer all kindes of iniuries and afflicti-
 ons of the wicked people (which God hath not chosen) during
 this lyfe in every age from the beginning to the ending of the
 world. What bypon all the wicked may come the gyltinesse
 of all the innocent blood of righteous Abel vnto the blood of
 Zacharias, spilt betwene the temple and the aulter: But
 likewise the gyltines of all the innocent blood which hath bin
 is now, or shall bee shed from the first to the last in the world.
 * For shall not God revenge his elect, that cry vnto him day &
 night: yea though hee suffer long for them, I tell you, hee
 wil revenge them quickly: that is to say, effectually, even with
 the chynckling of an eye.

Whose saue reherfed sentences, are notes of the true plain
 song of Gods holy and eternall forepoyntment, pickt downe
 in holy Scriptures, by Moses, by the holy Prophets, and by
 Christ Iesus him selfe: bypon which most pleasant and in-
 fallible grounce, the concord of Diuine Bulitions, the
 Apostles, and their most true followers since they came,
 haue song pleasant and sweet delcant, each one according to

Rom. 16. 25

26.

Colos. 1. 26

Ephes. 1. 16

2. 10

Esa. 26. 10.

Rom. 15. 4.

Iohn. 5. 39.

Mat. 23. 35

Luc. 18. 7.

the measure of this gift receaued of God, and pronounced as the holy Ghost wrought in them, and gaue them vnderstande, not varying a note from the firme grounde.

If men would fall into consideration of this doctrine, that God is all in all, and worketh all in all, and that there proceedeth from him both right iustice and tender mercy: surely they would feare him for his iustice: and they would loue and obey him for his mercy; yea they would magnify his eternall and almighty power, * and declare the wonders that hee doth among the childeen of men.

Psal. 107.

CONCERNING NATYRES LAWE

for all creatures visible and inuisible, reasonable, and vnreasonable sensible and insensible.

CAP. 1.



That there bee angels which are spirits both good and euill, and that they are the inuisible messengers of God, and workers of his wil both secret and manifest: it is not for any man to doubt thereof, seeing holy Scriptures do so largely testify of the same. As for their beginning, they are the creatures of God, as man male and female are. And they liue vnder Gods holy lawes and ordinances each in their kinde, as mankind ought to doe. There is a law for holy Angels in their kinde or nature: A law for euill angels in their kinde or corrupt nature. A law for man male and female contrary to their kinde and corrupt nature. Natures law in the firmament, in the elementes, in the creatures that liue and moue in the waters, in creatures that goe and creepe on earth, and with feathers flye in the ayre. Each of these according to their kindes, haue lawes established in them by nature.

This

This world, all creatures, are to follow the Law of nature move and to doe, as God in the creation did forepoint to each thing in his kind to keepe their natural courses, wherein they are bounde, and can not erre except monsters come forth. Example. The honny Be sucketh the iuice of sweet flowers which turneth into his owne substance, that is poison. The lyke smell is of Gods elect and the reprobate. The holy Scriptures are most precious and sweete flowers, out of which his chosen people sucke iuice to their saluacion and his refused people to their damnation.

So is Gods eternall decree that each thing shall keepe his own course, and haue his naturall being, for thornes cannot bring forth grapes, nor thistles figges.

Mat. 7. 16.

Natures lawes in the firmament in the planets, in the signes in the elementes, in the trees and fruits, in the herbes and flowers, and what soeuer springeth of the earth: each thing peeldes forth his vertue to mans vse as God did first decree, for the blessed spirites, holy angels worke Gods will in heauen and in this world: A law of such humility, obedience, & willingness to please God, as they haue neither will nor motion to the contrary: which law is so naturally engraffed in them that they cannot erre by any meanes. Therefore our Lord Iesus taught vs to pray that our heavenly fathers will may bee done in earth as it is in Heauen.

Natures law incursed spirites the Deuill and his angels in Hell, and dispersed in the ayre, and working some tymes in the myndes of men doing their naturall offices, seeking whom they may deuoure, and are most noysome to Gods elect, who by reason of their corrupt nature can not chuse but sinne. And yet God by his grace through the ministry of his holy Spirit doth restrayne his chosen calling them backe to repentance. And sometyme they are tempted by Satan for triall of their fayth and constancie towards God as was Job Daniel and others: But Gods refused people are still possessed by wicked spirites, and caried on continually from euill to worse to their vntimely destruction.

GODS MONARCHIE.

2 Cor. 12. 8.
9.

And that their curlew exercise is to them a law engraffed so deeply in their nature by their fall, as they cannot breake it. But in Gods elect that wicked nature by the ministry of his holy Spirit by his mercy and grace is altered, yet cannot be taken clean away during this life. But when hee is moored under the burden of sinne, and pray to bee released, then is the grace of God sufficient for them.

Natures law in all kind of beastes and creeping things on earth, feathered fowles, and fish in the waters salt and fresh God hath insinuated (by his word in the creation) into the vitall spirites of each creature in his kinde, to keepe his course by natures lawes: And it is a monster in nature, when any doe contrary to their kindes. By natures law God from the beginning hath, doth now, and ever shall governe ordinarily all creatures in Heavens and Earth, mankind onely excepted, while hee liueth in this world, whom hee hath divided in two sortes: as hee had divided the angels: and also for the accomplishment of his eternal purpose and endless glory. So is mankind onely exempted from this law of Nature, by commandement during this mortall life. For whereas God insinuated and ingrafted into the vitall spirites of each liuing thing in his kinde to keepe the law of Nature which among them is verie seldom broken. Contrariwise God hath put upon mankind a law utterly disagreeing and most contrary to the corrupt nature of man: a law of commandementes in wordes plainly written for mans understanding, preceptes so hard as it is impossible for man by his owne power to obserue them. If it had pleased God hee was also able, to haue giuen power to fulfill it, and so should mankind haue liued as the holy Angels: but then his mercy and iustice should not haue bene so manifestly set forth vnto his glory as now they are, and as was most meet they should bee.

Yet God to set forth his loue toward man and the dignity & excellency of mankind by his mere mercy offered vppon our nature, hee did forepoynt that the nature of man should bee

personally united unto the deity.

In respect of this coniunction especially some thinke it is written. * that God made man little inferiour to the Angels: it is most true, that God preferred Christ Iesus unto the Angels, * For unto which of the Angels sayd he at any tyme, sit thou on my right hande untill I make thyne enemies thy foot stoole. And by vertue of the sayd holy coniunction, all Gods elect are made so woorthy and deare in his sight, that all the holy Angels are ministring spirites sent forth to serue for their sakes, which shall be helmes of saluation: and then of necessity it must needs follow (because euery thing hath his contrary) that the Devil and his angels are also ministring spirites, sent forth to minister for their sakes which shall bee heires of damnation. * For they goe about lyke roving Lyons seeking whom they may deuoure.

Psalm. 8. 6.

Heb. 1. 4. 5.

13.

1. Pet. 5. 8.

The consideration of this woonderfull diuision ought to moue all people to feare and tremble in presence, which is euery where of this onely Monarke of Heauen and Earth, * & tel forth the wonders that he doth among the children of me.

Psalm. 107. 8.

8. 15.

It is before proued that God hath dealt with Angels as with men, choosing some, & refusing other some, the chosen remaine in their first blessed state, they refused for their infidelity, pride and disobedience, were cast out of Heauen with their chiefe Captaine or King. * Abaddon the angell of the bottomles pitte * which deceaueth all the World, and those infinite numbers of multitudes of disobedient spirites that fell with him are called his angels, * for whom Hell fire was prepared. And it standes with reason that he & his traine became enemies, & fel from Heauen before God made man on earth: otherwise hee could not haue bin so ready in the crafty serpent to seeke mans confusion, immediately after his creation, as to mee seemeth in and by the text. * Man male & female were decreed through their owne infidelity and negligence: in not beleeuing Gods holy woorde: and for counting contrary to Gods woorde, they were desirous to be lyke Gods in knowing good and euill. And so it fell out that

Reuel. 9. 11.

12. 9.

Mat. 25. 41.

Gen. 3. 1.

In groping after glory,
 They founde eternall follye,
 In seeking glorification,
 They found their owne damnation.
 And that not to themselues onely,
 but to all their corrupt posterity.

For then and there Satan ouer came them, and from that
 tyme, there was neuer any conceaued of a woman by the seed
 of man, gotten and borne, but by that wound which the De-
 uill gaue mankind was wrapped in iniquity. * in sinne mo-
 thers conceaue their children. All the elect of God from the
 beginning haue bene, are and shall be so conceaued to the
 ende. And how can that bee cleane which commeth of an vn-
 cleane thing. * All mans righteousness is lyke a filthy clout,
 The vngodly whom God hath not chosen, * are strangers
 from God, they are froward, they speake lyes, they are full
 of Satans poyson, euen from their mothers wombe. Esau
 before his birth was refused, and froward from his mothers
 wombe, when hee came to discretion, hee furiously reiecte
 the blessing of God, which after ward hee could not recouer,
 though hee sought it with teares.

Psal. 51. 7.

Job. 14. 4.

Esa. 61. 6.

Psal. 58. 3

Gen. 25.

Mal. 1. 2.

Rom. 9. 11.

It is an ancient opinion that euery man had his good and
 euill angel, which albeit it wanteth sufficient warrant of ho-
 ly Scripture: yet most true it is that God by his holy spirite
 doth gouerne his elect, who also haue by God his appoynt-
 ment holy angels to minister vnto them, when it pleaseth
 God to his glory and their owne saluation.

There are few of the reprobate that liue to yeares of discreti-
 on, that haue hard by any means of the Law and the Gospel,
 but they are some tyme put in mynde by the motions of God
 his spirite, to leaue their wickednes, to the which because
 they do not obey, their owne consciences shall condemne the,

And

DEVILS KINGDOME.

Chap. 12.

And because they receiue no obedience vnto the motions of the spirit of God, therefore hee gluesh them ouer vnto their owne lustes and temptations of the Deuil: To his temptations God his chosen are sometime subiect.

* To the ende that the light of Gods elect in honesty of life and good woorkes may shyne amongst men to the good example of others, and glory of their father which is in heauen, Matt. 5.16.

* That the tryall of their sayth much more precious then Gold: might bee to they; prayse at the comming of the Lord Iesus to iudge the quicke & the dead: Great are their troubles, and their temptations very greuous: but God deliuereth them out of all. 1 Pet. 1.7.

Oh that men would therefore feare the Lord Iehouah that almighty Monarch of Heauen, Earth, and Hell, and shew forth the wonders that hee doth among the children of men.

Whereas the * Apostle sayth, that flesh lusteth contrary to the spirit: hee meaneth contrary to the spirit of God. For otherwise the flesh lusteth very agreeable to the spirit that is, the mynde, and soule of Man, vntill the holy Ghost (which is the same spirit that Paul meaneth) worke in man: * so doth God put his spirit in man according to his promise, and then beginneth the battayle betwene the spirit and the flesh which is the whole man: and which is compact of body, spirit of lyfe, mynde and soule &c. And al that rest on Christ Iesus are willed to become new creatures, * which is that new and second birth, without the which none shall inherite the kingdom of God. Gal. 5.17.

* Satan is the strong man which possesseth the house of mans mynde, and the holy Ghost is the stronger man that driueth Satan from his possession. And when an vnclane spirit is displaced, hee wandreth about a whyle and returneth to proue if hee can enter agayne, which if hee do, then hee bringeth in with him seuen woorkes then himselfe, so is his ende woorkes then the beginning, except hee bee the chosen of God to whom Satan geueth many soyles. Eze. 36.26.

And when they haue fallen into sinne by Satans lightes, they Mat. 12.29.

GODS MONARCHIE.

Iohn 6. 44.

14.5

Mat. 20. 16

they cannot tye, they cannot repene, they cannot returne to God of their owne power: For no man can come the Sonne except the Father draw him. Christ Iesus his Sonne is the way, the truth and the lyfe, and no man can come to the Father but by him.

Many are called but few are chosen. But all those that are and shal bee inheritors of the kingdome of heauen, were chosen therunto before the world began, and after birth comming to yeares of discretion, they are called so effectually that they cannot chuse but come to the Lord, notwithstanding the pestiferous mallice of Satan and his ympes both bodily and ghostly.

The meanes of calling are common to all in places where the truth is professed, as reading and hearing the holy Scriptures preached, taught, or talked of the chosen receaue it by fayth to their saluation.

The refused of God are called by the same meanes, but they are so effectually holden backe by Satan and his ympes bodily and ghostly, that when they haue beleued, they haue no power to hold it, but let it slip agayne in the end to their damnation.

Rom. 11. 33

Concerning such as liue not to yeares of discretion, and such as are not called by the meanes aforesaid: I leaue them to the secreete meanes, which God at his pleasure may vse. For of him, through him, and for him, are all thinges, to him be all honor for euer. Amen.

For hee is all in all, hee woorketh all in all, and is not tyed vnder any lawe by his owne decrees, neither can any other ympose statutes vnto him: and therefore hee cannot doe euil what soeuer hee doth, because all is his owne: and hee onely, and none but hee, may doe with his owne as hee list.

CONCER-

DEVILS KINGDOME.

CONCERNING THE VARIETY

of Spirites that woorke diuers effectes in
mankinde.

CAP. 13.



I shall eschape mee very much & gaynst my will, if I put downe any thing that is not to be found in holy Scriptures, or gathered of the same by tru interpretation or solid argument, grounded on the holy text, Genesis, chapter 41. verse. 14. Ioseph had the Spirite of interpretation of Dreames. Daniell

2. 19. the interpretation of Nabuchadnezers dreame was opened vnto Daniell in a vision. Exodus 28. 31. 2. 6. God filleth men with the swirites of conning in artes, sciences, handy occupations and all worldly wisdom. Numbers, 5. 14. 15 the spirite of Ielousy, 27. 18. eod. libro the spirit of gouernment in Tolua. Judges 6. 34. the spirit of boldnes and hardines in Gideon. Judges 9. 23. God sent an euil spirite betwene the King and his Subiectes. And 11. 29. The Spirite of hardines in Iephtha. and 13. 25. the Spirite of strength in Sampson. 1 Samuel 10. 6. Spirites of prophecie. and 16. 13. a good Spirite came vppon David. 14. the good Spirite departed from Saul, and the Lord sent an euill spirit to vex him. 1 Kings 22. 21. to 28. Spirites of enticementes and lying.

In Esai 19. 3 Spirites of diuination 28. 6. 29. 16. Spirits of slumber and amaledones. Ecclesiasticus 39. 28. Spirites created for vengeance. &c. Bath. 10. 1. vncleane spirits & 12. blind & dumbe spirits. Mar. 9. 17. to 29. dumbe and deafe Spirites.

GODS MONARCHIE.

Actes 23. 8. 9. Spirits, and Angels haue some time spoken into men. The Saduces say, there is no resurrection, nor Angell, nor Spirite: the Pharisees confesse both. 1 Tim 4. 1. Spirites of error and Deuillish doctrine. 2 Tim. 1. 7. Spirites of feare and loue.

And as thei are dreamers of dreames, and seers of visions: so are thes spirities both. good and euill, to moue dreames, to shew visions, and stirre vp phantasies in folks myndes, some to good and some to euill.

Marc. 5. 9.

One man, as wee reade, had a legion of Deuils in him, (which by some mens account is 12500. and by other some 6000. footmen. 732. horsemen) what an infinite number of legions, (let euery man thinke) are amongst many mad men, as presently liue in the world of all degrees, high and lowe, rich and poore: I grant many are worldly wise, but few haue right wittes in Godlines. * For many are called but few are chosen. Another reason, they esteeme not of Gods woord, they haue no desire to obey it nor to refrayne their couetous desires and wicked lustes, they haue no wil to praye, to fast, nor geue almes to shew their loue and obedience to God who hath ordained those thinges to exercise all such as wil bee his.

Mat. 20. 16.

Iohn. 6. 63.

Our Saviour Christ sayth, it is the spirite that quickeneth, the flesh profiteth nothing: who knoweth not, that the body without the spirite is deade, and can doe neyther good nor euill. But while the Spirite of lyfe, the mynde and the immortall soule are ioyned with the body, the man is continually working, speaking, or thinking good or euill.

So that it is the Spirite that quickeneth both wayes, yet not one and the same spirite, but a good or euill spirite.

Among the diuersity of Spirities, there are none more perillous then the spirities of hypocrisie, dissimulation and flattery. For by the allurementes of those pestiferous & subtil spirities: Satan who by those meanes (* doth seem an angel of light) can so finely frame his worldly ministers by whom hee worketh: as Gods elect: even they that walke most severely, can not make a sapper shew of Godlines then they.

2 Cor. 11. 14.

And

And all to disceane such as will not warely walke in the fear of God.

Yea such pernicious & wicked spirites shall worke in some that shall auouch falshe for truth: And therfore called false Christes and false Prophets, which shall shew signes & wonders to disceane, if it were possible the very elect, of thetr saluation. Therfore wee must wat'h and pray, & take heed because we know not the moment of the Lorders conning, nor the day of our death. Mar. 13. 22.

Certayne creatures on earth haue the Spirites of life, the minde and bodily senses, as seeing, hearing, smelling, tasting, feeling, knowledge, memory, and agilitie of bodie common with mankinde. If man had receaued no more, hee had differed but in shape onely, from other seemly beastes: but vnto man onely was giuen, a reasonable, and an immortal Spirite, euen a reasonable soule, whereby hee exceedeth all other earthly creatures. Therfore to mankinde onely it is sayd: * Bee not lyke horse and mule, which haue no vnderstanding, whose mouthes must be holden with bit & bridle. Psal. 32. 9.

Therfore most happy & for euer blessed are they, to whom God hath giuen true vnderstanding, godly wisdom, right iudgement, and grace to follow the motions of God his most holy spirite, by whose assistance wee are made able to eschew euill and doe good to seeke peace and keepe our soules in patience, walking in holines and righteousness till wee receaue

the reward of our sayth euen the saluation of our
soules and bodies for euer.